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THE

CHINESE REPOSITORY.

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VOL. XV.

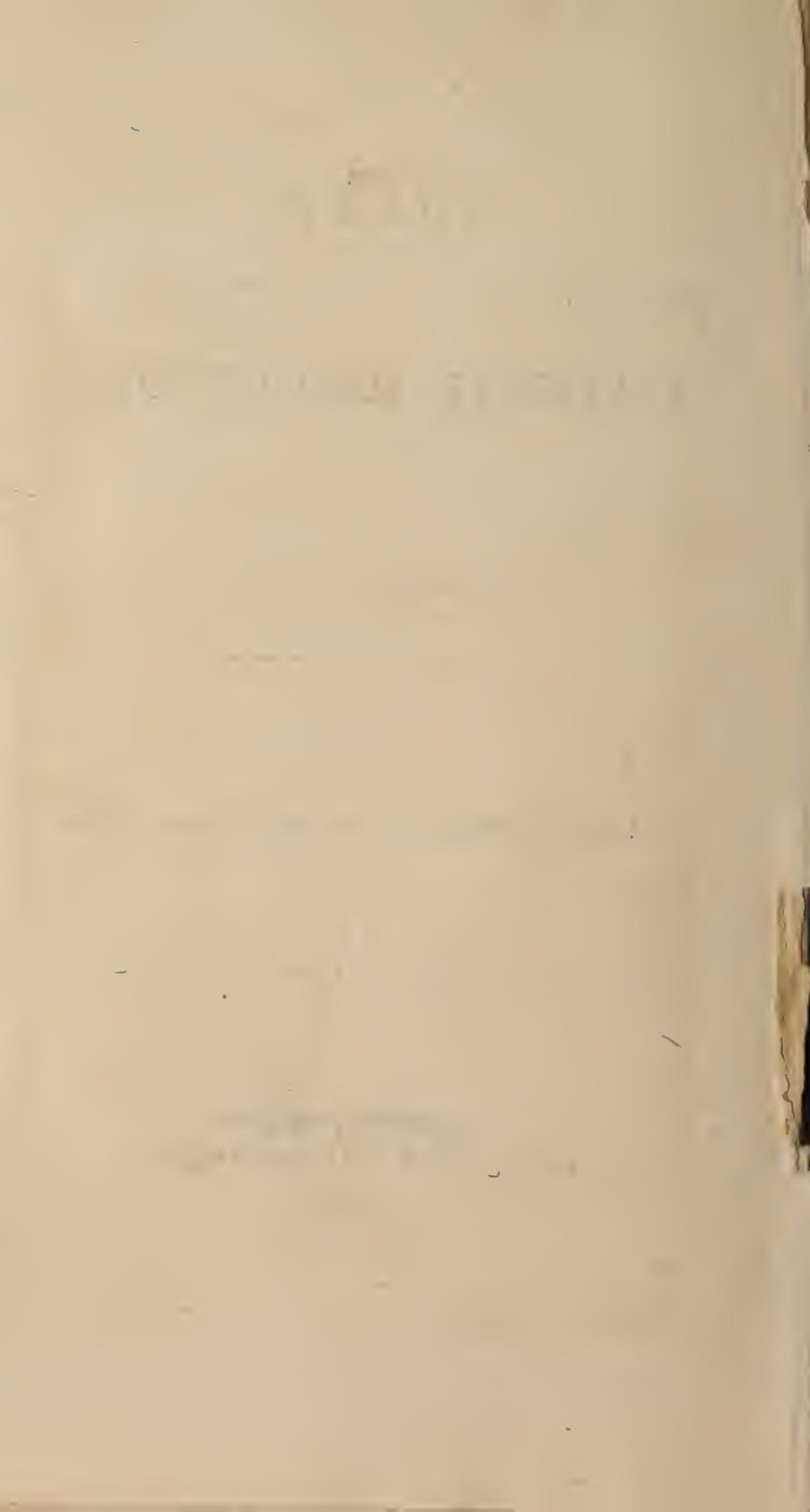
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FROM JANUARY TO DECEMBER, 1846.

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CANTON, CHINA:  
PRINTED FOR THE PROPRIETORS.

.....  
1846.





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THE

## CHINESE REPOSITORY.

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VOL. XV.—MAY, 1846.—No. 5.

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ART. I. *Notices of the city of Fuhchau fú, from the News of the World, with remarks on the navigation of the river Min, by captain Richard Collinson, R. N. (From the China Mail.)*

THIS city lies thirty miles from the mouth of the river, in a valley on its right bank. The scenery of the Min from its embouchure to Fuhchau has been compared to that of the Rhine, with which, indeed, it has some features of resemblance. The banks are generally steep and abrupt, and though upon the whole rather bare, in many places villages are seen half embosomed in trees, and the land above and around is terraced even to the summits of the hills, and under careful cultivation. A good deal of active bustle and improvement was perceptible as we approached the bridge. Numerous junks were lying in the river, their shapes and devices bespeaking the different ports to which they belonged, from the high poop and clumsy bulk of the Shánghái barks, to the low, long craft, dispatched from Ningpo, and waiting for a cargo of black tea, &c. Shore boats, filled with idle gazers, plied round us in great numbers, generally worked only by women—ruddy, healthy, and merry-looking—by the aid of an oar at the stern and one at the bow, from 25 to 30 feet in length, serving as rudders. The city is not visible from the anchorage. A low suburb on both sides of the water, consisting of wooden and very dilapidated looking-houses, does not give a very favorable idea of the provincial capital. To the left some low hills advance nearly to the water's edge, fringed with pines and fir-trees, and interspersed with temples and gravestones. To the right, in front and behind, a girdle

of high hills defines the boundaries of an ample valley, through which, during the rains, the river rolls a rapid and turbid volume of water, often flooding, even for days, the whole of the surrounding country.

All Chinese cities bear a striking resemblance to each other, and have been often described. The same narrow and dirty streets, encumbered with projecting stalls, stoves, and cooking apparatus. The shops with their open fronts, perpendicular sign-boards painted, gilded, and inscribed with the picturesque written character—their gaudy lanterns swinging above, and their fantastic wares set out in due order, enliven and improve the picture. These are at Fuhchan the same as elsewhere in China. The suburb extends in one long street for nearly three miles before the nearest city gate is gained; and, as our chair-bearers had received no explicit directions to make haste, they left us abundant leisure for observation. Much had been said at Hongkong of the hostility of the people, and their disposition to insult and annoy foreigners; therefore I watched them narrowly. I could detect but three expressions in their countenances or gestures, idle curiosity, stupid and stolid wonder, utter indifference and apathy; here and there among the children I marked derision or fear. I saw no bad feeling exhibited, but certainly no evidence of anything cordial or friendly, and idle curiosity, though unmixed with intentional impertinence, when carried to extremities, is but a bearish habit which they take every occasion to gratify, careless of the annoyance or inconvenience to the object. As every shop contains from ten to twenty occupants, a crowd is collected in a Chinese city with greater ease perhaps than in any other part of the world. The whole of the suburb was crowded with peasants and porters of both sexes, bringing fish, flesh, and fowl to market. Fish and vegetables largely predominated. When a misfortune, grave or trifling, occurs to a Chinese in the streets, the invariable effect is to excite a laugh at his expense. This is carried to a singular extent. A friend of mine the other day saw his Chinese servant enter his room with a broad grin on his countenance, as if he had some delightful news to relate, and informed his master that a fellow-servant had hanged himself. "What could have induced him?" "Spouse wanche catch bury." That is, he supposed the man wanted to get decently buried at his master's expense! Their indifference to life, their want of all sympathy with human suffering, is so great as to strike the most careless observer.

I rate the Chinese intellectually very low; and a thousand years of stagnation, in complete ignorance of even the elements of modern civilization, and the higher kinds of knowledge, I think warrant the

judgment. Yet the women, especially I remarked, had many of them well-formed heads and foreheads, such as the European often cannot boast. Though possessed of little beauty, they have a mild intelligent cast of countenance, far superior in character to that of their lords and masters. They look eminently modest too, both in dress and manner; for though in those accustomed to hard work the legs are bared to the upper part of the knee, the neck is closely veiled to the throat, and the bust enveloped in a loose vest drawn in tightly at the natural waist, while a white or blue apron and wide trousers reaching to the knee, complete a dress both modest and appropriate.

The men of the lower classes in Fuhchau neither step so freely, nor carry themselves so well as the women. In soldier's phrase, they want "setting-up" terribly; neither do they possess any of the mild intelligence of what may truly be said to be their better halves. There is something *louche* in their gestures (I have not an English equivalent), and they stand or move along round-shouldered or half-bent. In expression, they are frequently either stupid or impudent, with no pretensions to manly beauty, nor, generally, to vigor of form. A grade higher, as they move, or are carried along in chairs, muffled up in long gowns and hanging sleeves, their vests fitting round the lower part of the throat, a shaven face and head above, with one patch of hair and long pendent tail, they look as if dressed for the guillotine.

The Chinese coolies do a great deal of hard work, yet they do not seem to be well-grown, muscular, athletic men. I doubt whether the day's work of an English porter would not kill any three of them. Their muscles seem flaccid and soft; their chests are neither deep nor broad, and the whole body is but indifferently set upon the legs. They appeared generally out of condition; either too spare for strength or too fat for exertion, the latter condition being almost exclusively confined to the shop-keepers. The Tartars are generally a taller and more athletic race.

The fish was in considerable variety, but even in this natural product they do not seem to possess many kinds of good or delicate flavor. They have several kinds of inferior shell-fish, and a huge-looking crab that presents anything but an inviting aspect. The turtle is tolerably plentiful. I believe the Chinese, *par gout*, do not attach importance to the freshness of fish; indeed, if I may judge by the odours of their fish-market, much the contrary. Even in the fish they preserve, the salt is applied when we consider the fish spoiled.

Of meat, some kids and goats, some beef of indifferent appearance, and large quantities of pork, seemed to be in request ; the last, as I afterwards tested, was excellent and of very delicate flavor. I did not observe dogs or cats, alive or dead, for sale ; but fat sows and their progeny, with mangy dogs, dispute the pathway in prodigious numbers. The poorer classes feed chiefly in the streets, clustering round gateways, where sheds or stalls are kept by itinerant cooks. Rice is, of course, the principal food, stewed with a little fish, and dashed with garlic. It is amusing to see these chair-bearers and coolies squatted on their hams and curiously poised upon their feet, instead of resting on that part of the person we are apt to think destined for sitting accommodation (for this is their favorite position, especially if they can perch in this attitude on the top of a table or high stool), their knees to their chests their basins and chopsticks to their mouths, shovelling in the rice porridge in the most dexterous manner, and with such gusto that one is much inclined to think it can be no such bad thing after all. The Chinese are, indeed, to a man, good cooks, and well know how to extract the nutritive and glutinous elements out of all that comes under their hands.

We passed a succession of coppers-smiths, hammering some excellent-looking metal into all kinds, and some very odd kinds, of pots, pans, incense urns, and dishes. Then came a succession of ironmongers, hammering the red-hot bars with hearty good will, and fashioning the very roughest tools and implements. Another minute and we were in a rag fair, the Monmouth-street of Fuhchau. Second-hand robes, jackets, and caps hung up in all varieties of condition—nearly new, shabby, and threadbare. Then followed a long succession of lantern shops, the lanterns being often of fantastic and yet elegant forms and very delicate materials, oiled paper, transparent silk, or silvery tale covering the slight hamboo frame, bedizened with paint, varnish, and gilding in wonderful profusion, and adorned with figures, painted as only the Chinese can paint themselves, absurd, grotesque, out of drawing, most expressively inexpressive in countenance, and marvellously like the great originals. Of furniture shops there was abundance, with beds, tables, chairs, incense-stands, and wonderful book-cases that would puzzle the most ingenious to set up any two authors on the same level. Then came sedan-shops, providing both the flimsy bamboo chair of the lower classes, and the portly well-made cloth-covered vehicle of the magistrate, basket-shop, bamboo workshops, druggists, cook-shops, curiosity-shops, china-shops, with which the eye sent a rapid glance back through hong within hong, piled

with this handsome ware. Silkmercers and drapers passed in review; there are generally five or six of the same kind together, and these recur often throughout the streets, preserving such a family likeness, that to distinguish them again by their exteriors would be as difficult a task as the puzzled robber found it to point out the house of Ali Baba among eight or ten marked precisely alike.

Withdrawing one's eye from the interior to examine the exterior of these shops and habitations, a curious subject of inquiry presents itself,—how the whole is put together so that walls and roof do not fall asunder entirely—they often do in part,—and why one wall does not go backward and another come forward, seeing that they have long ceased, if indeed they ever pretended, to stand straight, and are perfectly independent of all support? Paint and gilding in China do the office of charity in covering a multitude of sins. It is well known that in a Chinese house paint and oyster shells supply the place of glass windows; be it also understood that it is not considered always essential that a door be made to shut or a window to open, and, indeed, a medium between an approach to a fit between window and frame seems rather to be preferred. Their paint they lay on with the hand with a little piece of twisted cotton; this may have the effect of working it into the grain, but otherwise does not look very efficient.

We, in building, have some narrow prejudice about the sightliness, not to say the importance of perpendicular, horizontal, and parallel lines. These are rather beneath the notice of a Chinese workman, or beyond his reach of art. In building a house at Fuhchau, I perceive the fashion is as follows: the foundation is made by a shallow trench, wherein are ranged a few rough-hewn stones, something in the Cyclopiac fashion, not laid as wedges, but filling in angles, and so mutually supporting each other; four or more pillars of wood are then set upon, not into the mud, of which the floor is to be made, standing each on a small slab of stone, thicker or thinner, if any dissimilarity in the length of the several pillar must be made up; four crossbeams make the framework on which the roof is to be laid, being of rafters and loose tiles; lastly, rise the walls of mud, sometimes sparingly assisted with bricks, but with little or no mortar. The walls having little or no connection with the roof or the pillars, do not feel themselves at all constrained to follow the same line, but incline inward or outward, as is most convenient. The roof, if a little top-heavy, as it generally is, gives a jaunty air to the pillars, and, to lend the additional support which seems so much needed,



large sloping beams or buttresses are driven into the earth at each side of the house, which thus appears to stand like a drunken man, not on its own feet, but by the aid of considerate friends. Nothing is more common than to see a perfectly new house propped by these supports. Having proceeded thus far, the work in which they really delight begins. The pillars, ceiling, and roof are daubed with red paint, the walls very respectably plastered, and, if the purse and taste of the proprietor permit, gilded tablets inscribed with the old Chinese character, gay flowers, and grotesque monsters in paint or alto-relievo, cover the walls of cornices; little temples, niches for josses, and grottoes, being added if space will allow, and thus, in Chinese estimation, is completed an admirable and substantial house. The mandarins in Fuhchau are not better lodged than the shop-keepers; though much has been written of abodes of luxury and habits of indulgence, the foundation for such tales is only to be found in two or three of the wealthy Canton merchants' villas, who have imbibed some ideas of luxury and refinement from their intercourse with Europeans. A mandarin's residence is a perfect Chinese puzzle of gateways, courtyards, lanes, temples, and shops, often covering several acres of ground, yet without a single comfortable room. *News of the World, July 4th, 1845.*

#### *Navigation of the Min.*

The White Dog group will afford shelter to vessels in the northeast monsoon; but by far the best place for making the entrance to the river is from Chángchí shán and Matsú shán. On the west side of the latter, vessels will find shelter in either monsoon; and as they will have only seven miles to go to reach the bar, they will be better enabled to choose their time. These islands, viz: the White Dog group, Matsú shán, Chánchí shán, together with the Sea Dog, form admirable leading marks for making the coast, and are thus described by capt. Kellett:—

*The White Dogs.*—“The White Dogs, called by the Chinese Pik-kinen, consist of two large and one smaller islet. To the northeast one and a half mile is a rock upon which the sea breaks; anchorage for ships of any draught may be had under the western island in the northeast monsoon; as the water decreases gradually towards the island, large vessels may approach as convenient, bearing in mind that there is 18 feet rise and fall.”

H. M. S. Cornwallis anchored here for five days with strong northeasterly winds, and rode easy. The bearings from her anchorage were as follows:

West point of northwest island	N. $\frac{1}{2}$ W.	}	in 8 fathoms.
Village - - - - -	N N E.		
Smallest island - - - -	E. $\frac{1}{2}$ S.		

One cable off the western point of village bay, on the south side of west island, is a rock which shows at half tide. The channel between the islands

is safe. The southwest end of west island is in lat.  $25^{\circ} 58' 1''$  N., and lon.  $119^{\circ} 57'$  E. The summit of the island, which is nearly level, is 598 feet above the sea. Fresh water may be obtained in small quantities. Vessels bound for the Min should start from here with the ebb tide. Pilots may be obtained; but it must be borne in mind that the Bintang was run on shore by one of them either through ignorance or willfulness.

*Mátsú shán* 馬祖山 — *Mátsú shán* lies due north of the western White Dog, and between the two (N.  $14^{\circ}$  E. from the latter) is the Sea Dog, a precipitous black rock about 60 feet high, with reefs about it: S.  $32^{\circ}$  W. from it 1.45 mile is a reef with only eight feet over it at low water; when upon it, the summit of *Mátsú shán* bears N.  $14^{\circ}$  W. Between the Sea Dog and *Mátsú shán* are two other rocks which are never covered; and upon the eastern side of *Mátsú shán* is an islet with reefs extending two cables easterly. Anchorage (as has been observed) will be found in both monsoons on the western side of *Mátsú shán*; but in the southwest monsoon vessels must choose such a berth as will enable them to run round the northwest point of the island and find shelter in the bay upon the north side, in the event of the breeze from that quarter freshening into a gale. Fresh water can be obtained in both bays.

*Chángchí shán* 長岐山. *Chángchí shán* lies northeast three miles from *Mátsú shán*; on it are two remarkable peaks, the highest is elevated 1030 feet above the sea, and is in lat.  $25^{\circ} 14'$  N., and long.  $120^{\circ} 1' 7''$  E. The bay on the south side of this island affords good shelter in the northeast monsoon. Vessels entering from the northward may round the southeastern horn of its close, and anchor within the point in six fathoms. Junks or fishing boats may be had here to communicate with the Min.

*Entrance to the river Min.* To the eastward of the north horn of the channel at the entrance of the river is a reef which shows only at low water; the bearings from it are: *Mátsú shán* peak N.  $54^{\circ}$  E., Sea Dog N.  $88^{\circ}$  E., White Dog peak S.  $45\frac{1}{2}^{\circ}$  E., Sand peak S.  $59^{\circ}$  W., Sharp Peak N.  $71^{\circ}$  W., and Rees Rock is in line with the Southern Peak on Square Peak Island.

Rees Rock is low and difficult for a stranger to get hold of, unless from the masthead. There are, however, other leading marks, which, unless the hills are obscured, will form good marks to enable a seaman to ascertain his position. On the north side of the river is a remarkable sharp peak; and a square (or double peak) on the south; nearer than the latter Round Island will be seen, and to the southward of it a sharp sandy peak, bearing about S.  $68^{\circ}$  W. This latter is the only peak that can be mistaken for the sharp peak on the north side, and the bearing of the White Dogs will at once obviate the mistake, if referred to. The channel between the breakers is two miles across at the entrance; nearly in mid channel is a knoll which at some seasons has only nine feet over it, and at other periods thirteen feet. The leading mark in, to pass upon the north side of it, is to bring Rees Rock in line with Square Peak, bearing N.  $81^{\circ}$  W. At present, however, (1846,) the channel south of it has more water, and is to be preferred, the

leading mark for which is to bring Rees Rock in one with the first point under and to the right of Square Peak, bearing WNW. Having entered, steer so as to pass one mile north of Rees Rock; the breakers will show on each side of the channel if it be near low water and there is any swell; by skirting the northern side the deepest water will be found, and it is necessary to take great care that the vessel is not set across the channel, as the tide rushes across with great force between the sand banks, the ebb setting to the northward and the flood southerly.

The course from Rees Rock is N. 68° W., and in going up keep the islets (called the Brothers) on the face of Húkiangá in one, which will carry you in mid channel until you are abreast Sharp Peak point, when a NW. by W. course may be shaped for Temple Point which is upon the north bank of the river, and will be known by the trees and Joss-house upon it. In the channel, without Rees Rock, the depth of water is 2½ and 3 fathoms; between Rees Rock and Sharp Peak point there is a hole with five and six fathoms where vessels may stop a tide and find tolerable shelter; Sharp Peak point should not be passed nearer than a cable; the bay west of it is shoal, and under the peak the two fathoms line extends nearly one mile from the shore. The mud also extends southeasterly from Húkiangá nearly 1½ mile. Vessels beating in this passage must therefore keep the lead going. From the West Brother the mud extend westerly one mile, and upon its north edge is a patch of rocks which are covered at quarter flood. The West Brother bears from them S. 74° E., and the Temple N. 12° E.

South 17° W. from the Temple 3¼ cables is a knoll with 2¼ fathoms on it. Sharp Peak seen over the lower part of Woga Point will place you on it. From the Temple to Kin-pái mun is not quite two miles W. by S. At the entrance of the passage are two islets; pass between them and keep over towards the south shore to avoid a rock which lies W. by S. ½ S. from the northern islet. The channel is not quite two cables wide, and should only be attempted at slack tide, as the *cháu-cháu* water renders a vessel unmanageable.

To the westward of Kin-pái point is a rock having 13 feet over it at low water; the bearings upon it are Kin-pái point N. 66° E., fort on the north shore N. 32° E., ferry house S. 48° W., highest hill over Kin-pái point S. 30° E. Kin-pái point in one with the north end of Passage Island (the northern islet at the entrance) bearing N. 56° E. will place you south of it, which is the best side to pass, as the channel this side is 1¼ cable wide, while between the rock and the tail of the spit to the westward, the distance is only half a cable. Having passed the point keep the southern shore close on board to avoid the middle ground, the channel hereabouts being sometimes under two cables; when abreast of the ferry house which is 1½ mile above Kin-pái, and on the right or southern bank, edge over to the northern shore, passing Wedge Islet at the cable's length; there are two rocky points above it which are covered at high water, and extend a cable from the embankment. The rock and sudden turn in the Kin-pai pass, render the



navigation exceedingly awkward; but if vessels wait for the last quarter flood they will be enabled to run up on the northern shore.

Above the ferry house and the same side of the river is Tree Point, the shore on that side between them being shoal too; a half tide rock bears from the Tree Point N. 9° W.  $4\frac{1}{2}$  cables, when on it the ferry house is in the line with Kin-pái point. This reach runs southwest by south and northeast by north, at the distance of six miles from Kin-pái, the river narrows again to  $3\frac{1}{4}$  cables, the hills raising abruptly on either side.

The town of Min-gan 閩安 is on the left bank of the river one mile within the strait; the river continues narrow for three miles and the depth of water being generally above twenty fathoms, vessels, unless with a leading wind, should keep a boat ahead as the tide is apt to set you on either shore. Rather more than half a mile above Min-gan and on the same side of the river, is an islet crowned with a fort: at the upper end of the narrows, are two islets upon the right bank; in going up leave them upon your port hand, passing close to the northern point of the outside one, which is steep too, but there is a sunken rock on which the *Spiteful* struck three quarter S. of a cable from its northwestern shore; WNW. from the island two cables is a shoal patch of nine feet at low water.

Having passed the island, keep along the right bank, gradually hauling up for the Pagoda of Losingtah; S. 12° E. from it rather more than two cables is a sunken rock which shows at low water spring tides; to avoid which, round the Pagoda Point close, and come to opposite the sandy bay above the Pagoda. The river is only navigable for vessels three quarter S. of a mile above the Pagoda. There is a sand bank half a mile to the northeast of the Pagoda and three quarter S. of a cable from the shore.

The navigation of the river might be greatly facilitated and at a small expense. The following are what appear to me necessary:

1st.—An iron basket high enough to be seen at all times of tide on the reef to the eastward of the north Horn at the entrance. 2d. A buoy on the knoll at the entrance. 3d. Rees Rock to be raised higher, and a mark on the land under Square Peak (which may easily be made by the paint or white wash) which brought in line with the rock will lead vessels through the channel to the southward of the knoll and obviate the necessity of compass bearings.

RICHARD COLLINSON, *Captain.*

ART. II. *An address on the subject of Christian Missions: being two sermons preached in the Colonial Church, at Hongkong, on Sunday, March 29th, 1846.* By the Rev. GEORGE SMITH, M. A. Oxon: missionary of the Church (of England) Missionary Society, and formerly minister of Goole, Yorkshire.\*

GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE. Mark 16: 15.

THE subject of Christian missions which I am about to bring before your attention, my brethren, is one of great dignity and importance. It cannot have failed to strike most of us, that an unreasonable amount of ignorance and prejudice exists in respect to this subject; and that few really comprehend or form a proper estimate of their own obligations in reference thereto. As most of the errors prevalent on the matter arise frequently from misconception, but still more generally, alas! it is to be feared, from that utter indifference to religion which is the prominent feature of the carnal mind; I trust that it will not be deemed inconsistent with that office and character, which more especially I represent before you, to devote this, probably the last, Sabbath of my temporary ministrations among this community, to the claims of that great work, in which I feel it to be an honor to have been permitted to bear a very humble part.

Without further prefatory remarks, I shall introduce you at once, to the five propositions, which I hope to be able to establish; and which, if fairly demonstrated, should produce in you a proportionate sense of responsibility. It is proposed to demonstrate:

I. The missionary work, viewed on the common principles of reason, partakes of the highest order of benevolence.

II. It has the special sanction of Scripture and the positive command of our Lord himself.

III. The ordinary means employed are primitive and apostolic.

IV. The effects of Christian missions in later times have been identical with those in apostolic times, in proportion to the faithfulness of Christians and the amount of instrumentality used.

V. The ordinary objections to the missionary work no more affect its claim to our approval and support than they do the claims of Christianity itself to our belief.

\* The first sermon concluded with the 3d division. A few intervening sentences, necessary to the connection of the two discourses, have been omitted, in printing, as unessential to the continuity of the general subject.

I. My first proposition, then, asserts that *the missionary work, viewed on the common principles of reason, partakes of the highest order of benevolence.*

If it be true that Christianity bears with it, in its train, all the important advantages of civilization and its attendant blessings of liberty, freedom, and peace: if the tendencies of our holy religion are to increase and promote the temporal well-being of man, to bring forth the captive from the dungeon, to loosen the fetters of slavery, to abolish the horrors of warfare, to bind the whole human family in one golden cord of philanthropy and love: if the indirect influence of the gospel on the external frame-work of society, in every land to which its blessed reign extends, is to elevate the character and ameliorate the condition of its people, to curb the licentiousness of power, to soften and relax the selfishness of wealth, to raise woman from those depths of inferiority and social wrongs to which brutal lust would degrade her,—to spread the blessings of civil and religious freedom through the world: if, more than this, and as immeasurably higher in the estimate and comparison as heaven exceeds earth, eternity outlasts time, and the soul surpasses the body, the reception of these good tidings of the gospel into the soul of the sinner, infuses peace and joy under a sense of the pardoning love of God on high; if it can cause the heart of the afflicted believer in Jesus to bound with emotions of gladness at the prospect of eternal glory; if it can reconcile the poor to the happiness of their lot as being rich in heavenly things; if it can fill the soul of the persecuted and unfortunate of this world with contentment and peaceful resignation to God's will; if it can melt the soul of the blasphemer, turn the heart of the persecutor, purify the conscience of the lust-stricken debauchee, soften the malice of the murderer, and bring the most discordant social elements to harmony and peace, so that the blessed state allegorized by the prophet Isaiah (11:6.) is brought to pass, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and young lion and the fatling together, and a little child shall lead them." If, more than this, it can enable the Christian, racked with pain and in the dread agony of death, to utter, in the full confidence of hope and trust in the Redeemer's love, the words of triumph over the last enemy himself, "Oh death where is thy sting! Oh grave where is thy victory," then, brethren, I ask whether the diffusion of such a blessed principle of happiness through the world is not rational and good? I ask whether those, who in God's providence have been called to leave the land of their nativity, in order to propa-

gate this divine system and to hasten forward the consummation of this glorious plan of salvation, are not engaged in a work indispensably good and essentially benevolent? If it be true that Christianity, in proportion to the degree of its reception and influence, carries with it all these blessings for time and eternity which have been enumerated (and the Bible infallibly declares, and the history of the church proves, and the experience of every real Christian firmly attests the truth of our assumption,) then, I ask, whether it does not follow that the missionary work may in the sublimity of its objects fairly compete with the highest schemes of philanthropy, and whether the truth of my proposition is not unquestionably established in your conviction, that, "*the missionary work, viewed on the common principles of reason, partakes of the highest order of benevolence?*"

II. But not only is the excellency of the missionary work demonstrable on the common principles of reason; not only are we led to see how rational it is that those, who profess to have discovered such a blessed principle of temporal and eternal happiness, should make efforts to extend a participation in its benefits both at home and abroad (for this is the true missionary principle); but we have the plain, positive and explicit command of Scripture on the subject. We are not left to mere conjecture or deductions of reason on so important a question. No doubt is left of its being agreeable to God's will.

The second proposition may be easily proved, that, "*the missionary work has the special sanction of Scripture and, the positive command of our Lord himself.*"

The passage of Scripture chosen as my text commands this duty, of making an aggressive effort to diffuse the gospel in all lands, as plainly as words can convey meaning: "Go ye into all the world and preach the gospel to every creature." Equally extensive and explicit are the words of the parallel passage contained in Matthew's gospel (28:19), "Go ye therefore and teach all nations." It was the first command of the risen Saviour to his assembled apostles, after he had triumphed over the power of death and burst the fetters of corruption, that those who profess to love him, should show their gratitude to him, by laboring to extend his kingdom and reign through the world. If we mark the extent of the command *teach* all nations, or as the word in the original Greek strictly denotes "*make disciples*" of all nations, we shall see that the duty is coextensive with the wants of the whole unchristianized world, and (inasmuch as no duty is commanded in Scripture which is impossible in the performance,) that in this passage, as in numerous other pas-



sages of Scripture, there is an earnest and a pledge of the future and final triumph of the gospel over error and superstition.

Now this command, to "preach the gospel to every creature," "to go and make disciples of all nations," must have been intended by our Lord to apply either to the apostles in their own persons exclusively, or to the whole Christian church in all ages, represented in the persons of the apostles then assembled in our Lord's presence after his resurrection. That the command was not intended merely to apply to the apostles alone is evident from two considerations.

1st. *From the terms of the command*, "preach the gospel to every creature," "go and teach" (or make disciples of) "all nations." The impossibility of the eleven surviving apostles strictly fulfilling, in their own persons, so extensive and universal a command, as that of evangelising the whole human race, will at once present itself to every mind. Added to which many extensive regions of the world were unknown in the age of the apostles and have only been explored and brought to knowledge by the discoveries of a comparatively recent period. That the command was not meant to apply to the apostles in their own persons alone, will be evident also.

2dly. *From the promise annexed to it*, in Matthew's gospel, "Lo I am with you alway even unto the end of the world." Here a promise, of our Lord's presence to the end of time, is made conditional on the fulfillment of this command. But the apostles, after laboring in different parts of the pagan world in preaching the gospel, fell, one after another, chiefly the victims of persecution, and within sixty or seventy years after the resurrection of our Lord, they had all died and entered into their rest. In what way then is the promise to be fulfilled, "Lo I am with you alway even unto the end of the world." It is to be fulfilled in the gracious presence of our Lord with the Christian church, as aggregate of all the true followers of the Lord Jesus Christ, in every age to the end of time, of whom the apostles, who then stood in the presence of our Lord, were the representatives. It conveys a gracious intimation to God's people in all ages, that in proportion as they obey this injunction of their risen Lord, in extending the influence of his gospel among the benighted millions of the heathen world abroad and the masses of baptized heathenism at home, in bearing the good tidings of a Saviour's love to every creature in every land where the destructive ravages of sin have extended, their exalted Redeemer will be with them, comforting them with assurances of his love, supporting them by the communications of his grace, and finally conducting them to heaven. It conveys a command that every

particular Christian church, as a branch of the universal company of God's spiritual children, should have its representatives in pagan lands to carry through the world the glorious testimony of a sacrifice and ransom provided for sin.

And to this is annexed the promise that, in proportion as this command is obeyed, and the gospel is proclaimed in its purity and power without intermixture of the superstitious corruptions of man's devising or the pride of ecclesiastical ambition, the blessing and presence of our Lord should remain with that church, preserving it from error and making it, in the copious effusion of the gracious influences of his spirit, "like a watered garden and like a spring of water whose waters fail not."

III. And this leads me to the *third* proposition, which asserts *that, in the missionary work, the ordinary means employed are primitive and apostolic.*

In order to ascertain how far in the prosecution of this glorious end, we are treading in the steps of the apostles, and following (as far as may be) the order of means so blessed in the diffusion of Christianity in primitive times, it is necessary that we should gather from Scripture the conduct and proceedings of the early Christians, in this matter. It is necessary to inquire how they understood the command of Christ, and how they set themselves to obey it. It will then be easy to perceive whether the means now ordinarily employed in the practical machinery of Christian missions bear such a resemblance to the early church, as to encourage the hope that we may see similar results flow from the missionary enterprise. We read in the beginning of Acts, 8: that when the persecution, attending the martyrdom of Stephen, was the occasion of dispersing, from Jerusalem through the surrounding region, the first Christian disciples, this apparently discouraging event was overruled by God to the furtherance and extension of the gospel. In the words of the sacred historian, "they that were scattered abroad went everywhere preaching the word." The various parts of the Holy Land thus heard the message of the gospel. The first preachers of Christianity gradually extended their labors to other lands; but even here their own countrymen, after the flesh, were in every case for a time the first objects of their solicitude, in accordance with the spirit of the command of our Lord, contained in Luke, (24:47,) "that repentance and remission of sins should be preached in his name among all nations, *beginning at Jerusalem.*" But every nation and people, as well as every individual, have their day of grace and their season of repentance.

When the message of reconciliation is rejected, and they wilfully close their eyes to the light of God's truth, their religious privileges, as a nation, are withdrawn, and conferred on other nations less favored than themselves. The continued unbelief and impenitence of the Jews led to the call of the surrounding gentiles to the privileges of the gospel. In Acts, 13: 45,46,47, we read, "But when the Jews saw the multitudes, they were filled with envy and spake against those things which were spoken by Paul contradicting and blaspheming: then Paul and Barnabas waxed bold and said, it was necessary that the word of God should first have been spoken to you, but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo we turn to the gentiles, for so hath the Lord commanded us."—On another occasion also (Acts 18: 6,) it is related, "And when they (the Jews) opposed themselves and blasphemed, he shook his raiment and said unto them, your blood be upon your own heads: I am clean, from henceforth I will go unto the Gentiles." From this time, the evangelists, sent forth from the infant churches of Palestine, proceeded on their labors of love to the surrounding heathen. Men of every variety of condition in life, and mental acquirements, from the illiterate fisherman on the Lake of Galilee, Matthew the publican called from his lucrative post at the receipt of custom, Aquila the tent-maker, Luke the beloved physician, to Paul the learned, versed in all the depths of Rabbinical lore, and "brought up at the feet of Gamaliel," were led to consecrate their bodies and minds to the preaching of Christ crucified, the spirit of God in their own hearts and the choice of the churches sealing externally their call to the work, alike attesting their divine commission.

It might have been objected *then*, as it is sometimes objected *now*, that a wide field of usefulness lay before them among their countrymen in their native land; that they should first labor till the fruits of Christianity were more apparent among the Jews; and then, when all Judea had become Christian, they should go forth to other lands. But not so thought the early disciples, acting under the direction of the spirit of God. Asia, Macedonia, Greece, Rome and surrounding countries, attested the zeal of their missionary labors. The atheistic philosophy of Athens, the debauched luxury of Corinth, and the pride of imperial Rome, shared with the "Barbarian and the Scythian" the holy sympathy of the apostles. Supported at one time by the contributions of Christian churches, at another time by their own manual labor, they gave themselves to this one thing of diffusing the knowledge of their Redeemer. A continual intercourse was

maintained between the itinerant evangelists and their constituency in Judea. (Acts, 15: 4.) "And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them."

In this rapid and imperfect sketch, all who are acquainted with the details of missionary institutions will perceive an exact model of the present plans and operations ordinarily employed for the extension of the gospel. Doubtless many anomalies exist from the altered character of the times and the changed relation of the church, especially in the case of our own church, as established by law in connection with the state. In all the grand outlines, however, there is a perfect resemblance. Many Christians at home feel strongly the duty of the church obeying the Lord's command, "go and teach all nations." From the necessity of the case, and the complicated relations of life, few only can personally engage in the work. Associations are formed for the collection of the necessary funds, and the acquisition of the necessary information respecting heathen countries. The openings of providence are prayerfully watched and observed. Laborers are required to enter on the missionary field. Men, in whose piety, zeal, judgment and ability, they have reason to confide as suitable qualifications for the work, are sent forth as their representatives in conformity with the ecclesiastical rules of the church to which they belong. The word of God is translated into heathen tongues, suitable tracts are prepared, instruction is imparted, and the preaching of the gospel is as soon as possible commenced. Correspondence is maintained between the church at home and their missionary representatives in heathen lands. They aid them with their prayers; they follow them with their good wishes; they sympathise in their discouragement; they rejoice in their success. And amid all the painful instances of liability to error, the weakness of man, and the inconsistencies of some who are nevertheless sincere in their work, and who, (if the truth were known and we could behold them in their closet in their secret approaches unto God), confess their short comings and deplore their unprofitableness with acuter sorrow than the most vindictive calumny could inflict, who, I ask, will venture to affirm that such a work, such an enterprise, such a system of missionary agency, is not substantially in accordance with the will of a merciful God, and will refuse to concede that in the present endeavors for the extension of the Redeemer's Kingdom, *the ordinary means employed are primitive and apostolic?*

IV. *The effects of Christian missions in later times have been*



*identical with those in apostolic times, in proportion to the faithfulness of Christians, and the amount of instrumentality used.*

In estimating the effects of Christian missions in later times, and comparing them with those in apostolic times, we must remember that in some important particulars we are placed in a different position. The age of the apostles was an age of miracles. Receiving at the feast of Pentecost the miraculous knowledge of the languages of all the nations to which they were sent, and enjoying the miraculous power of healing diseases, the extraordinary powers with which the first apostles were vested were adapted to the obstacles with which they had to cope. They bore with them infallible credentials, by which the divine character of the religion they proclaimed might be tested and established in the mind of the most sceptical inquirer. But the age of miracles has now ceased, with those peculiar circumstances which rendered such extraordinary powers, in the infinite wisdom of God, essential to the diffusion, reception, progress and triumph of the new religion.

A moment's consideration will show how widely different are the circumstances of the Christian church in its present efforts to extend Christianity through the world, and how right it is to modify and correct our estimate and expectation of the comparative results of apostolic and modern missionary labors by a reference to the relative advantages of each period. So rapid were the early triumphs of the gospel that before three centuries had elapsed, from the resurrection of our Lord, the banner of the cross waved triumphantly from the battlements of the imperial city, and the conversion of the emperor Constantine was the means of establishing the persecuted religion.

But here the onward career of Christianity, going forth "conquering and to conquer," was slackened and retarded only because the missionary pulse of the Christian church had begun to beat less vigorously. The secularizing influence of pomp and power soon deprived the church of its aggressive force; and the primitive zeal, which in the hardihood of its native mountains had stood unmoved by the storms and frosts of persecution, now dwindled away into a tender exotic, on the mild soil of imperial favor. Under the influence of the moral blight, which during the darkness of the middle ages checked the progress of the truth, and banished true religion from the most glorious scenes of its early triumphs; when the growth of sacerdotal ambition, the intermixture of pagan rites, and the progress of internal corruption, had combined with the desolating advances of Mohammedanism in arresting the career of Christianity; when

spiritual Christianity was well-nigh absorbed in the all-consuming floods of formalism and priestcraft; when missionary zeal had, in the degeneracy of the age, been lowered into the mere desire of extending the boundaries of a sovereign pontiff, enthroned on the seven hills of Rome, and selling, by an assumed right of heaven, the grant of kingdoms, of pardons, and indulgences; when the few churches, which remained faithful to the truth, held forth the lamp of the gospel, amid the flames of papal persecution and the darkness of surrounding error; during this long and dreary interval, all the efforts of the faithful followers of Jesus Christ, were consumed in defending their position from the influence of surrounding contamination. The missionary principle, as glorious and as important as ever, was directed into other channels, and the faintest efforts for the extension of spiritual Christianity were crushed in their incipient birth.

After that memorable event in the history of the human mind and of the Christian church, when the energies of men rose against that spiritual despotism which fettered the soul in the trammels of priestcraft and demanded the surrender of private judgment into the hand of an ambitious and self-styled infallible church;—the attention of the newly emancipated band of martyrs to the truth was necessarily occupied in defending their new-born liberty from the assaults of the Papacy. Like the newly returned Jewish exiles from Babylon, they raised the bulwarks of Protestantism, with the implements of labor in one hand, and with the sword in the other, to guard against the insidious advances of an everwatchful foe. The mind, the talent, the learning of Christendom were employed in controversy with the Popedom. Three centuries of opposition and internal disorder delayed the genuine development of Protestant strength.

The last century, though it witnessed during the early part of its course, much of returning torpor and deadness, was nevertheless towards its close a period of rallying. Then the long-dormant powers of missionary zeal, burst forth into new and unwonted activity. Then followed those missionary institutions, and that spirit of missionary enterprise, which have been the glory of the present century. Then the different churches of Christ, like so many different regiments of one common army,—differ though they might in the color of their facings, in the devices on their banners,—marched forth on one common crusade, against one common enemy, accoutred in the same armor of God, obeying the same Captain-Savior, inspired by kindred joys, and rejoicing in one common hope of victory.

The beginning of the present century was then the grand epoch

of Protestant missions. Bearing in mind the absence of miraculous powers from the church, and remembering the very partial extent to which professing Christians have been roused to the duty of Christian missions, we shall soon perceive that the wonder is not that so little of successful results has followed; but that with so small and contracted a measure of effort, so large and extensive a measure of effects has been realized. I would ask you to bear in mind the obstacles which in our Anglo-Indian empire so long hindered the endeavors of missionaries, and by an ill-founded apprehension of the danger of missions to the stability of British dominion, checked, discouraged, and prevented the development of missionary exertions. I would remind you of the jealousy of the slave-proprietor, fearing the influence of gospel civilization on his living goods and chattels. I would remind you of the retarding influence produced by the frequent immoralities of the subjects of Christian nations. I would remind you of the cold and suspicious distrust which persons in influence and power, so long breathed on the missionary work. And then, I would ask you to examine the partial results that have been already achieved in spite of all these combined obstacles; and then inquire whether in proportion to the faithfulness of Christians and their obedience to the parting command of our Lord, the effects of recent missionary efforts do not exhibit a measure of success, exceeding the most sanguine hopes that could reasonably be entertained; and as far as a similar measure of means authorizes us in looking for a similar measure of results, whether, *the effects of Christian missions in later times have not been identical with those in apostolic times in proportion to the faithfulness of Christians, and the amount of instrumentality used?*

Within this brief period of exertion, the apparatus and the machinery of missionary work have been raised. The mighty engine of Christian philanthropy has been set in motion. Large portions of the heathen world have been explored and occupied. The languages, the customs and the history of many heathen lands have been investigated. The word of God, in whole or in part, has within the present half-century, been translated into above a hundred languages. Civilization has been spread over numerous spots of pagan darkness. The cannibal of the past generation has become the peaceful member of a Christian community. The ordinances of religion are valued; the law of God is obeyed; moral improvement has rapidly advanced, in lands previously unvisited by the gospel; commerce has followed in the steps of Christianity; new codes of law have been enacted on the model of Christian states. And while the reacting benefits of

Christian missions at home have been felt in the abolition of slavery from British dominions; the novel spectacle has been witnessed abroad of individuals, not only reclaimed from the errors of Brahminism, Mohammedanism, Buddhism, and African Feticism, but also set apart by the hands of bishops of our church to the honored work of ministers of Christ and instructors of their fellow countrymen. I need but mention one fact in connection with this part of my subject, that in that one society of the two great missionary institutions of the church of England, with which I am myself connected, the number of clerical laborers, who have been themselves either heathen or are the sons of heathen, amounts to nearly one twelfth part of the whole number of clerical laborers sent out from Europe. This is exclusive of about a thousand laymen, who once heathen themselves, or the children of heathen, are now engaged as teachers of various kinds in the different parts of the missionary field. Besides there are nearly ten thousand communicants, who after diligent observation and vigorous Christian discipline, are admitted to the Lord's supper, there to commemorate the dying love of that Lord and Redeemer, who has "made of one blood all the nations of the earth."

V. *The ordinary objections to the missionary work, no more affect its claim to our approval and support, than they do the claims of Christianity itself to our belief.*

The ingenuity of worldly men is often misspent in discovering excuses for neglecting so obvious a duty, and depreciating so benevolent an enterprise. Various objections are current in the mouths of those who yet frequent the house of prayer, and offer up the petition of our Liturgy "that God's way may be known on earth, His saving health among all nations." And yet it is seldom remembered that these very objections, if valid against the work of missions, strike also at the very foundations of Christianity, and that those who use these objections, ought, instead of being nominally believers in Christianity, boldly to proclaim the scepticism of their mind and their disbelief in the divine origin of Christianity itself.

I. It is objected against Christian missions, that so small a portion of the world has been Christianized, compared with the large extent to which heathenism prevails. The argument of such objectors seems to be something as follows;—a specimen of the fallacious reasoning, which sensible men sometimes employ in religion, but which they would be ashamed of employing in their secular concerns.—"A great moral disease infects the whole human race, Christianity is the divinely-appointed remedy for this universal malady. This moral



remedy has been extended only through a small part of the world. The portions of the globe, yet unvisited by this blessed remedy, are vast and extensive, compared with the few parts that have received its healing effects. The magnitude and extent of the evil are more than we can combat. Therefore let us sit still; let us no longer use efforts to diffuse this panacea for the evils of sin, let us patiently remain inactive and indifferent. We have hitherto effected little, we can effect but little, in diffusing this remedy: we are discouraged at the ravages of sin, and the partial knowledge of its remedy. Let us leave to God to effect by the intervention of a special miracle, the interests of His own truth. Henceforth let us do nothing: let things take their course, we are not responsible!"

Now it is not perceived by such objectors that this practical conclusion, this principle of action, or rather this principle of inaction, this indifference, is quite appropriate in the infidel, who rejects the Bible, and believes Christianity an imposture. But that such language should ever proceed from the lips of a rational man, professedly convinced of the divine origin of Christianity, is strange, is humiliating, is a melancholy specimen of the real infidelity of heart of many, who find it convenient to their position in society to maintain the external semblance of conformity to the usages and forms of the Christian religion. How such language can be held by those who profess to receive Christianity themselves, and yet deprecate the efforts for its extension; and that too on the strange plea, which should operate rather as an urgent demand for its propagation, I have difficulty in reconciling with my views of what is rational. I can understand how the wide expanse of unreclaimed heathenism should furnish an additional stimulus and incentive to missionary exertion, I cannot conceive how the very facts respecting the world's condition, which speak so strongly the need for increased missionary activity, should be pleaded in extenuation of a spirit of indifference, yea of hostility to Christian missions.

The only reply necessary to be made to such, is that the objection lies not against the missionary cause, but against Christianity itself. It militates not against a particular duty of the Christian code, but against the whole system of the Christian religion. The objection is not that of the diffident Christian, but of the secret infidel.

An explanation is found in the Bible, an ignorance of which is generally the source of the errors even on the fundamental truths of Christianity, which are too prevalent amongst us. The apostolic age witnessed a special outpouring of the Holy Ghost on the heathen

nations, at the rejection of the Jewish nation. A still more glorious effusion of the spirit on the heathen world is destined to mark the period of the restoration of the Jews to the Christian church in later times. The comparative effects of the rejection and restoration of the Jews form an important and affecting portion in the apostle Paul's train of argument on Romans 11: 12, 15. verses: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the gentiles, how much more their fulness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

In the meantime, the duty of Christians is plain. We labor to obey the command, "preach the gospel to every creature," content and encouraged with the present measure of missionary success, but waiting in humble expectancy, and with continual prayer, for a more glorious period of revival from on high, when the full shower of the divine blessing shall descend on our work, and when in the common joy of God's kingdom, "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Daniel 12: 3.

We have a divine remedy for the evils of sin made known to us in the gospel. Having ourselves, through grace enjoyed its efficacy, we have a command from Christ to make known its precious knowledge. This duty we must perform and leave the issue in God's hands. Duty is ours, events are God's. In the hands of Omnipotence we are content to leave them, knowing that there is a time when every cloud of mystery shall be cleared away, and God shall have the full glory. To the finite powers of man, many of God's dispensations are above comprehension. The words of our Lord to his disciples are appropriate. "What ye know not now, ye shall know hereafter."

2. It is also objected against Protestant missions that the missionaries of the various forms of superstition and corrupt religion, evince greater zeal and attain greater success in making converts, and hence a spurious liberality reacts against the efforts to diffuse spiritual Christianity. Deeply convinced of the groundlessness of this assertion, and having had opportunities, in various parts of the coast of China, to see something of the real character of such conversions to nominal Christianity, I would merely content myself with denying both the premises and the conclusion, with protesting against both the fact and the inference. It is not, however, necessary to my argument that I should do so. It is only for me to show, that true or untrue, such objections no more affect the enterprise in which we

are engaged, than they do our belief in Christianity itself. In the time of our Lord, the corrupters of religion showed a praise-worthy zeal, worthy a better cause. Our Lord declared of the formalists of that day; "Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves."

Fully inclined to pay a tribute to the self-denying zeal of every body of men professedly engaged in the effort to diffuse Christianity; fully disposed to exhibit towards them all the kindly interchanges of friendly intercourse; fully believing in those energetic men, who with chivalrous ardor are engaged in the endeavor to extend the borders of their church's domination; yet I cannot disabuse my own mind of the insufficiency of a religious system so debased by the intermixture of human devices. I cannot forget that a hatred of the error is compatible with love for the erring. I cannot forget that men are often happily inconsistent with, and superior to, the evil principles of their system. I cannot forget that our Lord made a declaration, leading us fully to expect that the propagators of pure Christianity will sometimes appear to be surpassed by the zealous propagators of a less pure faith, when he said, "The children of this world are wiser in their generation than the children of light."

3. But it is also objected, that "sincerity is every thing: let a man sincerely follow out his own system; all will be well at last; and therefore we have no right to disturb men in their religious belief. Christianity is good for the Christian; Mohammedanism for the Mohammedan; Buddhism for the Buddhist; and Brahmanism for the Hindoo."

Again I repeat, such objections are not valid against the missionary work alone; but equally, nay primarily, affect our belief in Christianity itself. It is an humiliating fact, that language so indicative of latitudinarian indifference to all creeds, sentiments affording such palpable evidence of universal scepticism of mind, should ever find a place in the thoughts of those who presume to bear on their lips the name of the adorable Redeemer of mankind! Such language is *convenient* language for the compromising and the wavering. It is *consistent* language for the immoral and profane. It is direct *blasphemy* in the mouth of the professing Christian. What! The blessed Lord of heaven and earth, himself incarnate, taking man's nature in conjunction with the divine, in order to pay the ransom for the sins of the whole world, and open a way of reconciliation with the Father; that so, the previously conflicting attributes mercy and justice

might be reconciled together; that God might be at the same time just and the justifier of the ungodly; and to be virtually told, and that too by a professed believer in the Bible, that this divinely-accomplished sacrifice was unnecessary, is unessential to the present and eternal happiness of man; that Mohammedanism, Buddhism, Hinduism are equally good. Oh! Much-to-be-pitied man, who can utter such language! Oh! Much-to-be-pitied darkness of spiritual vision, that can thus trifle with the soul's salvation, and the atonement of the son of God! Not so thought the apostles of old, when, making no truce with error, when, sparing not even the ritual observances of the Jews themselves, they declared in the face of the civilization of the Roman world and the pantheon of Grecian philosophy, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts, 4: 12.

In conclusion, my dear brethren, apart from everything of a controversial character, I would earnestly endeavor to impress upon each one of you the amount of individual responsibility incumbent on you in the furtherance of the missionary work. By your influence and your example, though personally unengaged in the work, you possess the power, you lie under the positive obligation, of lending your help in extending the power of Christianity around you. The gospel recognises no middle course, no state of neutrality. Either you are friends, or you are opponents. "He that is not with me (says our Lord) is against me; and he that gathereth not with me scattereth abroad." Matt. 12: 30.

Be very careful, then, lest you hinder this work, by your mistaken prejudices, by your personal hostility, or by your unchristian lives before the heathen. Give not currency, by your outrages on Christian decorum, to the opinion that foreigners have no religion. He who now addresses you, has spoken boldly his sentiments to you, as to men of candid minds and honest convictions. Six years ago, in the quiet retirement of a village pastoral charge, he brought these things before the minds of his humble flock. In his subsequent position in a more populous and important sphere of ministerial usefulness, the claims of the missionary work became a topic of increasing interest. The way of providence presented itself for a more direct and personal engagement in the work, in the proposal made to him to come out as one of the first missionary laborers of the Church of England to the newly opened ports of China. In this work he has been permitted to act only as an explorer and a pioneer; and he has



to devolve on other stronger and better men, the honorable privilege of laboring permanently in this field. In this, probably his last, address to this assembly, he would state his firm, unchanged, and unalterable attachment to this cause; his belief in its divine excellence; and his confidence in its future triumph. The occasional want of judgment, the indiscreet enthusiasm, or even the unworthiness of missionary laborers, would no more weaken his conviction of the excellence of the work, and his attachment to the cause, than it can shake his belief in Christianity itself. He remembers that in the ancient church, the cowardice of Mark led him to avoid the hardships of the service in which he was engaged. He calls to mind the contention between Paul and Barnabas, which led to their separation in their missionary tour. He remembers that there was a Peter who dissembled; that there was a Diotrophes, "who loved to have the preëminence;" that there was a Demas, who loved the "present world." He recollects the various untoward events in the Acts of the Apostles, which seemingly delayed the progress of the gospel. But this did not prevent the gracious developement of this divine system of religion, and the triumph of Christian truth, independent alike of the weakness of its advocates and the virulence of its opponents. "Let us judge nothing before the time." To his own master each servant is accountable. Let rather our undivided attention be given to the salvation of our own souls; and having found mercy ourselves, let us not grudge the extension of this boon to others.

The time is short. Eternity is at hand. Let us not, like unprofitable and unfaithful servants, hide our respective talents in the ground. Soon we shall have entered that state of being where wealth can purchase no advantage to its proprietor; where rank can procure no privilege for its possessor; where only *one* mark of division shall exist, that which separates the godly from the ungodly; where, the principle of difference which here distinguishes the Christian from the impenitent and unbelieving, shall be infinitely widened and extended forever.

ART. III. *Letter of bishop Besi, apostolic vicar of Shántung to the Directors of the Work (in Italy). Dated Nanking, May 15th, 1843. Translated from the French in Ann. de la Foi of Sep. 1844. By A. P.*

MESSEIERS,—About the close of 1840, I was connected with the mission in the southern part of Húkwáng, a country then agitated with a violent persecution, when I received from Rome the order to accept the apostolic vicarage of Shántung, and the administration of the diocese of Nanking. A sense of my own insufficiency would have led me to decline so responsible a situation, if the brief of his Holiness had permitted the liberty of a refusal; but he directed me to bow the head without resistance and to obey without delay. I then set off, in the midst of a rigorous winter, to traverse Honán and Shánsí provinces, to go and receive from the hands of the bishop of Shensí episcopal ordination. I arrived at the residence of this venerable prelate after a long and perilous journey of fifty days. The ceremony of consecration being terminated, I resumed my journey; and visited in passing the provinces of Honán and Chihli; and had the consolation of reaching my flock in time to celebrate with them the passover.

It is sweet to me to speak to you in praise of these good neophytes who received me with a holy effusion of the heart. They had never seen a bishop and they were far off from thinking that the Holy See, in its paternal and attentive solicitude for them, had deigned to send to them, for their guide, a pastor who had been elevated to the dignity of a pontiff.

The province of Shántung is celebrated, in the annals of China, for giving birth to many grand philosophers of the empire, reputed here to be the first sages of the world: such are Confucius, Mencius, Tsang-tsz' and others of distinction. They show the tomb of Confucius in the village of Kinb-fau, a little distance from the city of Wan-hien. It is a majestic monument, surrounded by a forest of oaks, which affords to the numerous visitors a profound retirement, well calculated to nourish in the minds of the Chinese that religious enthusiasm which they always have had towards Confucius.

A mountain, which is said to be the most elevated in China, and which for this reason is called the Tái shún (or large mountain) is the rendezvous for all the devout idolaters of this province. There

is not one of the indigenious sects but have their idols and pagodas; so that the mountain is covered from the base to the summit; the bonzes in great numbers chant day and night their hymns to their gods, and practice a thousand superstitious which attract from all parts of this vast empire crowds of pilgrims. During the first three months of the year, especially, the ways which conduct to this mountain are encumbered with long caravans, who come to accomplish their vows or to solicit health and riches from their favorite god or else to seek the favor of being re-born in a fortunate condition. I encountered, one day, in one of my apostolic jounies, a chariot filled with old women, who followed after me, with a certain holiday apparel, in the road leading to this celebrated mountain. They descended to a hotel whither I had just preceded them. I had the curiosity to ask who were these women; what motive impelled them to travel at so advanced an age and in such a style. They answered me that they were of the sect, *chang-chai*; that this title was given to them, because they had never tasted meat or fish all the days of their lives; that, perceiving their end to approach (the youngest was 78 years and the oldest 99) they had come from the south of Honán, i. e. more than three hundred miles, to remind their god that they had religiously observed this abstinence, and to solicit as a recompense to their privation a happy transmigration for their souls. Poor women! In these complaints from the bottom of their hearts, I thought that one day their austerities would accuse the indulgence of a great number of Christians.

In Shántung, the soil, although white and dusty, is very fertile, and is adapted to many kinds of culture; the millet, which is the ordinary food of the people, beans, fruits of all kinds, and cotton grow better than anywhere else in China. But the misfortune is that the rains are but rare, and this often causes crops to fail, and obliges the inhabitants to pass into the other provinces or to purchase their provisions at a very dear price to enable them to sustain a most miserable life. There are but few springs, and the wells which they dig are soon emptied, or the water becomes such as cannot be drunk on account of its bitterness. These are only a few of the many things in relation to the physical aspect of Shántung. It has a superficies, according to Wyle, of 56,800 square miles, and its total population according to the same English authority is 28,958,760.

To consider it as a mission, this province is, without contradiction, the poorest and most abandoned of the empire. It hardly counts

four thousand Christians, scattered hither and thither, and at so great distances as not to be able to afford a mutual support, or to receive frequent visits from the missionary; they are all very indigent, and, for the most part, are constantly persecuted by the gentiles of Shántung, whose natural haughtiness and ferocity does not resemble in anything the general character of the Chinese.

In many districts the priest can only show himself in the night. There is not, it is said, more than six or seven public oratories; if they can be called by that name, which are not able to be distinguished by the heathen, but that they have been built by the neophytes at their common expense; and such oratories! in Europe you would not use them for pig-sties! Nevertheless in the bosom of these shades, in the silence which is incited by the proscriptions, we celebrate the divine mysteries.

Far be the thought from me to accuse the zeal of my Christians. The deprivation of their chapels arises from their poverty, not the smallness of their faith: they fear moreover that an ornamented sanctuary would only serve to awaken the enmity of their enemies, always ready to make the smallest pretext the excuse for oppression. These chapels are all built of earth and straw: they have shapeless holes for doors and windows; and if it happens to rain, the church is entirely inundated. Judge of the interior: in the middle, a table which formerly might have been good for something, but at present used and worm-eaten it scarcely stands on its feet; upon this table, the altar is surmounted by two sticks in the shape of a cross, on each side, a porringer out of service sustains, in default of chandeliers, two wax tapers blackened by the dirt and time; this is all the furniture of the church. Instead of a floor there is the earth, unequal and dusty, upon which our Christians spread a little straw on which to put their knees. Such, Messrs. are the cathedrals of Shántung! Such the views each time I have met my flock in their humble inclosure.

For an example of more profound poverty I must refer to my ancient mission in Húkwáng, where I exercised the holy ministry five years. Then I traversed the high chains [of mountains in] Patonghien. Good God! what indigence has been exposed to my view! How deplorable the lot of those mountaineers who live upon the bare and naked rocks, that would better serve as the haunts of the deer than the habitations of men! Separated the one from the other by three or four days journey, the neophytes, not numbering more than five hundred, are able only at long intervals to receive the visits



of the priest. To arrive there it is necessary to leap abysses, to escalate, by the aid of the hands and feet, heights of such declivity, that if a false step is made, or a root which you thought would afford a secure footing yields to your pressure, or a stone accidentally detached by the guide who precedes you, (if indeed you can get a guide to go on so perilous a journey,) would precipitate you down the precipices. Then, when dripping with perspiration and panting with fatigue, we arrive about evening at the cabin which is to afford us shelter, our host has nothing to give you but water and a little salt to season the rice which we have brought with us; and it is even necessary to wait till the master of the house goes to the neighboring forest to bring fuel to cook our frugal repast. Our bed was the bare earth, happy when we could get a handful of straw, not to soften our couch, but to preserve from the dampness. For the remainder, while we sleep with thoughts of God, we enjoyed a calm and profound repose.

The houses of these Christians who live upon these rocks are simple cabins: the roof of straw, and indeed the interior partitions also a heap of stones for the table, and the bare earth suffices for repose. But notwithstanding the privations they suffer for the faith, their choice is to be preferred. For instead of the riches of this world, they have treasures of virtue; and they are to the missionary, whom they regard as an angel of God, a rich source of affection and consolation. And in these their thatched cottages, consecrated by an humble resignation, I have enjoyed an inexpressible enjoyment, unknown, I believe in the palaces of the rich.

My people of Shántung are not reduced to this excess of distress, but still they are not in peace. I have already said that the dispositions of the heathen are hostile to them; this has recently been made manifest.

I had conceived the project of building, in a borough situated twelve furlongs from the city of Wú-ching hien a more becoming building in which to celebrate the holy mysteries. The knowledge I had of the locality, the eagerness of the Christians to second my wishes, all led me to think that the chapel might be erected without exciting a storm. They erected in a few days an oratory, small indeed, and so poor that hatred itself, it was thought, would not remark it. This was of no account. One of the most fanatical of the idolaters judged it a good occasion to calumniate us; and he could not let it pass. In his denunciation to the officer he represented us as dangerous conspirators; we have, said he, more than



five thousand men preparing arms and casting cannon to besiege Peking; that eight Europeans directed the enterprise; that more than eighty magazines were filled with all kinds of provisions; that in subterranean workshops they were manufacturing everything that was necessary for the equipments of a formidable army, &c.

The author of the accusation, fearing that if he presented it himself he would be taken in the snare he was spreading for us, threw it during the night into the court of the palace, where it cast all into anxiety. Forthwith the officers sent emissaries secretly to inquire of the plot. At this time, the Christians, not dreaming of the suspicions that hovered over them, and delighted with having at length a new church, had assembled all day for prayer and religious observances, under the guidance of my excellent friend, Father Louis de Castellazzó. They were engaged in security in this pious exercise when the spies arrived. They, applying their ear to the door and hearing within a confused noise, without further examination, ran and announced to the mandarin that the denunciation was too well founded, that they had seen the general rendezvous of the conspirators and that their number was not less than five thousand (5000). It was well known that the neophytes did not exceed in the village three hundred.

At this news the fright of the mandarin rose to its height. He imagined that he already saw the city besieged; he had the gates shut for three days, and without so much as publishing the reason of this extraordinary measure; and all this time he was employed in secret preparations to go and block up the rebels in their supposed fortress. At the moment of his marching into the country, he wished to provide, in case of an attack upon the city, for the security of that which was most precious, by conveying his family and treasures out of the province; but as it is proverbially said, that he who casts himself into the water cannot but be wet, thus this same night his wife and children fell into the hands of brigands and were completely despoiled.

This was the day of Corpus Christi; the soldiers disguised were come, without noise, to cut off the access to the village. The governor followed them with four military officers and a whole army of satellites. My friend had scarcely time to escape at the moment the troops, animated by the voice of their chiefs, made the assault, overthrew and pillaged the houses upon their passage, searching for the arsenal of the rebels in the midst of this paltry village without defenders. A pious female, who endeavored to save from profanation

some objects of worship, had her arm pierced by a stroke of a lance. They were soon forced to end the combat for want of enemies. Then commenced the diligent search. They summoned a countryman to deliver up the canons, the firelocks, the arrows, the sabres, the powder, &c., which the rebels had stored up, it was said, in subterranean magazines; it was more easy to ask for them than to discover them. Their efforts, joined to those of the soldiers, were able to discover nothing else, than some books of prayers, some sacred ornaments, my vestments, my pastoral wooden staff, with a certain number of crosses and other religious objects. These were to the conqueror the unequalled trophies for which a city was thrown into a state of siege, an army sent into the country, and misery brought to an inoffensive population.

The governor perceived that he had been duped: he was filled with fury against those who had so cruelly played the fool with him! And his anger was not able to prevent the ridicule and odium that would attach to the expedition. Moreover the affair was noised abroad; it was necessary for the mandarin to give the sequel under the penalty of appearing to compromise his responsibility. It became necessary to collect the different objects of religion, to enchain twenty-four Christians and four females, &c., placing them in the centre to return to the city, which he entered in the night in order to conceal his shame.

On the morrow he sat on the tribunal and had the prisoners before him: "I went to your village, he said to them, to search for rebels and not for Christians; but as you have fallen into my hands I must judge you according to our laws." He then took one of the seized books, and read in a loud voice several passages from it, and commented on them with a surprising medley of admiration, "In truth," said he to them, "your religion teaches nothing reprehensible, in my province (that is of Fukkien), there are Christians, and, I avow that they injure no person, nevertheless, as it is a sect prohibited by the emperor, I command you to abjure it." "We are not able to do it," answered the neophytes. "Disown God and Mary his holy mother," (I am ignorant whether he was serious, or whether he spoke thus to mock) "her, who is called in this book the mother of mercy, and you shall surely obtain your pardon." The Christians refused with the same firmness. Then they sent the females back to their houses, without requiring them to undergo the torture.

All the rigors of the matter fell upon the men: cuffed and beaten, some apostatised, the others showed a courage superior to torments

the most atrocious, repeated five days in succession, during which time they refused them all kinds of nourishment, in order to abate their constancy by weakening their bodily strength. One of these intrepid confessors went so far as to stimulate the rage of the tormentors; "strike harder," when he had been horribly scourged, attached by the neck, dragged through the inclosure of the palace, bruised against the heavy chains; and, louder than the sound of the strokes upon his bleeding loins, he sounded out the name of Jesus and Mary which they wished to stifle upon his lips, and repeated with love, "blessed be Jesus Christ."

At length the judge was weary of these unsuccessful tortures; he was desirous to refer the cause to the superior mandarin of the district; but this magistrate answered him that he did not wish to meddle with the affairs of the Christians, and he engaged to refer the matter to the governor-general. The same functionary that refused to enter upon the process, asked if any of the Christians had renounced the gospel, and as it was answered to him that many had; "Oh," says he, "these truly are not good Christians: a true Christian would choose rather to die than to be unfaithful to his God." The inferior officer was thus forced to address his report directly to the court and it suited him to render a very unfaithful account of what had passed.

The response of the governor-general was not to have been expected. He gave an order to the subaltern officer to proceed in the way of tortures, to demand of the Christians not only a denial of their faith, but also the denunciation of their Christian accomplices and especially of the *missionaries*: and in case of refusal to pronounce sentence upon them with all the rigor of the edicts. This would have been the state of this church, if God, who had permitted this enmity to form, had not opportunely turned aside that which menaced it, to cause it to fall upon the head of the principal author. To effect it, at the moment when the governor-general had dispatched the instructions of which we have spoken, a decree arrived from the emperor which directed that he should be inclosed in a cage as a wild beast, and be carried to Peking to render an account of his misdeeds:

His successor treated the Christians with more humanity. It is very true that men resist the most terrible afflictions, when they are temporary, better than of an incessant kind, aggravated by the reflections of a solitary sadness. This was the case with many of the unfortunate prisoners; the ennuï, the suffocating heat of the dun-

geon, the disgusting insects with which they were covered, effected that which the torments could not; they retired from the lists before the conflict was ended. A few more days of constancy, and they would have gone forth conquerors with their more courageous brethren; for the mandarin, wearied with the long process, sent one and another back to their families, having first directed the demolition of the oratory. Thus ended the persecution.

But, if the Christians of Shántung are few in number, miserable and persecuted, the mission of Nanking presents a consoling picture; it is tranquil and flourishing and repays by its abundant fruits the zeal of those who direct it.

Of all the provinces of China, this of Kiángnán or Nanking is perhaps the most beautiful and best cultivated. The Kiáng, which majestic river the natives call *the child of the ocean*, divides it into two parts: in the part south of the river the capital is situated, which has given to the whole province the name of Nanking or the southern court, in distinction from Peking situated more to the north. To the south of the Kiáng, the chief city is Suchau, the most elegant, and polished of cities. Everything favors the culture of this beautiful country, the fertility of the soil as well as the intelligent activity of the inhabitants, the frequent rains that refresh it, together with the many rivers that furrow it in every direction. Notwithstanding the truly prodigious industry of the inhabitants, the inexhaustible fertility of the soil, it is not able to afford sufficient nourishment for the population, which is more dense than in any other province. To supply the annual consumption they import a great quantity of rice from Húkwáng, whence also Kiángnán gets the greatest part of the wood for building.

According to Wyle, the superficies of Kiángnán\* is 81,500 square miles, and its population reaches to 72,020,050 of inhabitants. Formerly religion was so flourishing, that every city had temples consecrated to the true God, a great number of mandarins had been subdued to the yoke of the gospel, and more than 200,000 Christians, it is said, practised with fervor the admirable virtues. But the violence of the persecutions that occurred under the emperors Yungching, Kienlung, and Kiáking covered the whole extent of this beautiful mission with blood and ruins, the churches which

\* The writer here describes the province of Kiángnán in its extent and population, &c., as it was before it was divided into the two present provinces of Kiángsú and Ngánhwui; so that this must now be taken of the present two provinces. [Trans.]



yet exist have been converted either into offices for the officers, or pagodas or public granaries; the ruin of the faith was almost universal, less hitherto from the desertion of apostates, than from the coldness that comes over the soul in the absence of the missionaries, from having fled or been cast into prison. These afflicted sheep would always have remained faithful to the instructions of their pastors, I believe, if they could have heard them; but in the time of confusion and terror, deprived of their guides by the fury of the wolves, who made a horrible butchery of the flock, they became so dispersed as no longer to have communication among themselves when the sword struck their bishop, M. Godefroi.

This successor, though he was hindered many years from acting by the persecution of the emperor Kienlung, succeeded by his illustrious piety and indefatigable zeal in restoring a great many souls to the church, and at his death in 1782, he had already heard the confessions of more than three thousand.

A second general persecution was kindled in 1805, under the emperor Kiáking; but was less fatal in Kiángnán than the preceding, its ravages prevailed more to the north, where the churches were destroyed and many of the Christians incarcerated. It appears that the pagans by an invention not less foolish than wicked, fitted a cross to the soles of the feet of the confessors, so that in default of a voluntary abjuration, they were under the necessity of trampling under foot the sacred sign of salvation and thereby convicted of apostacy.

To these times of trial days of quietness have succeeded. The return of peace, joined to the zeal of the newly arrived missionaries, and more than all by the blessing of the Lord, who blessed their efforts, has so greatly increased the number of the neophytes, that they number seventy-two or seventy-three thousand, without including the province of Honán which is also a part of my vicarate.

On the side of the sea my jurisdiction extends to the isle of Kung-min and the peninsula Hai-min, where we number more than ten thousand four hundred Christians; the greater portion of the Christians on the mainland reside in Sungkiáng, the capital city of a district of the first order which embraces seven districts of the third order; to the capital of one of these I am pleased to refer, because the names of two eminent Christians are associated with it, as Shánghái was the theatre of the apostolic success of Father Matthew Ricci, and then the descendants of that most illustrious disciple, the great mandarin Paul Rin, now profess with fervor the faith of this first minister of the empire.



Súchau fú and Nanking form two extensive Christian communities. Their number, though it is to me a subject of congratulation, causes me profound grief when I think of the impossibility of my succoring all, and that at the moment I stand beside the dying, some other unfortunate persons, who equally need my ministry, express their wishes, but for want of priests they die without the sacraments.

It was under the impression of these distracting thoughts then, that, during the last year, I had the joy of seeing the Jesuit fathers re-entering China, where they had done so much, and where the remembrance of their knowledge and piety lies still in the hearts of the Chinese neophytes, who have transmitted from generation to generation the hope and the vow of their return at some day: it is for me the last of the bishop [*le dernier des évêques*] that providence has reserved the signal favor of welcoming their return to these distant shores.

Notwithstanding, the arrival of this generous company, I can only number fourteen co-workers in my immense diocese, viz: four Europeans, M. Lavaissiere, French Lazarist, Fathers Gotteland, Bruyère and Estève, Jesuits, and ten native priests, for the most part old and infirm.

These are not sufficient for the ministry of the sick. M. Lavaissiere has in his district alone about nine thousand four hundred Christians, and he is able only to visit them once in three years, notwithstanding his indefatigable zeal and prodigious activity, on account of the infirmities which press upon a missionary for a great part of the time, and that the converts are so separated that it is necessary to make many journeys in going from one to the other.

In order to give to my flock the pastors they require, the best plan, without doubt, would be to establish a native seminary; but in my absolute destitution, how can I hope? Nevertheless, passed by the necessity, I have arranged some rooms in a public oratory for the reception of twenty-two pupils, who are studying Latin under the direction of Father Bruyère. Many other excellent persons have entreated me to receive them; but my feeble resources require a painful refusal. And I will even be forced to abandon this little establishment, if I do not soon receive the resources I am hoping to get from Europe. That which encourages me in this enterprise, and sustains me in the midst of my distresses, is the sweet confidence that the Great association, raised up in these last times for the aid of missions, will remove my solicitude in giving, by their alms, the means for the establishment and enlargement of that which was formed with so much difficulty.

If my diocese could only have a day of the apostles in porportion to its extent, Oh! with what rapidity would it propagate our holy religion! It appears moreover that the mandarins are wanting in any intention to molest us; they know very well that the neophytes are very numerous in this province, that there are more than two hundred chapels, that they meet every Sabbath for prayer; and so far are they from taking umbrage, that they not only impose silence upon our detractors, but they wish to publish that the empire has not more faithful subjects than the Christians. This is for us a liberty unknown to the other provinces. We take advantage of this to give to the feasts a great solemnity at the Christmas and Easter, more than 2000 Christians, assisted at the celebration of the holy misteries; a large number of pagans mingled with the pious throng, and carried away when they retired a germ of the faith which time and grace will cause to spring forth; I baptized twenty-four during the last month.

That which gives to my flock the most perfect security is that they are tolerated by the highest authorities. The viceroy of this province named Sauking, is the Tartar prince who bravely combated the English last year, in the defense of Ningpo. Without doubt he had occasion, during the siege, to appreciate the courage of the Christians; for after they had surrendered the city he publicly declared their praises, and turned his resentment against the bonzes, their enemies, destroyed their pagodas, carried away their idols, and sold their gods for a small price upon the march.

We were exposed to a false accusation, that we had secret relations with the English; but by a signal interposition of providence the calumny, promptly refuted, returned upon the authors.

Very recently, a troublesome Christian, who had written out an accusation against us, was carrying it to the palace; on the way, before he had arrived,—as of old it happened to Arius, when this heri-search, denying the divinity of Jesus Christ, had returned in triumph to the great temple of Constantinople to be readmitted to the communion of the faithful,—seized with a rending of the bowels at the very door of the officer, this false brother was taken up half dead, by the neophytes who found upon him the rough sketch of the accusation with a long list of names of the missionaries and Christians.

We have firm confidence that, thanks to the divine mercy, this vast mission more favored than any other mission by circumstances, will also be the most flourishing in the empire. It is to be feared, it might appear, lest the Anglican proselyters, who scatter

Bibles with a plentiful hand, may counteract our efforts; but in my opinion,\* it will result in more good than evil; these books though altered in many places, will contribute to the diffusion of Christian ideas, they will inspire in many a strong desire to know more of our great truths, and as is most probable they will come to us to seek an explanation of this dead letter, of those obscure passages which they cannot understand of themselves, the doubts of the pagans will always be resolved in favor of our faith. A Chinese, who renounces idols, cannot be else than a Catholic.

Some of the English themselves do us justice and offer to protect us. Mr. Robertson,† second interpreter to the British plenipotentiary in China wrote to me a letter to this effect, from which I transcribe literally the following lines: "For myself, monsieur, I have no expressions to express how much I have been delighted to make your acquaintance. It is true that I am a Protestant, nevertheless that does not prevent me from admiring the heroism, the devotion, and the superiority of the Catholic missionaries in China, yes, this is a proof that your holy religion does not consist in vain words, but that it proceeds from the bottom of the heart."

This year we have enjoyed the consolation of a general meeting at our spiritual retreat, preaching by Father Gotteland. This reünion of all my priests, who had not as yet seen Nanking, produced an extraordinary effect upon the edified Christians, and may serve as a small synod, when we can regulate in common a multitude of things proper to secure the triumph of the gospel. We have adopted this, among other resolutions, to erect schools in all the villages, and to choose in each locality a certain number of pious widows, who having some knowledge of medicine, may be able, under the pretext of administering remedies to sick infants of pagans, to confer baptism. The expenses of this good work, I have taken as my own charge, and I have engaged to cover all the expenses, like those poor who not having a cent wherewith to pay these debts, and yet generously offer to their friends land and silver. Under God, my hope is in you, my associates; let it not be disappointed! Remember my caution, and your alms will people heaven with new legions of angels.

\* This is the feeling which all Protestants would wish to find pervading the minds of the Roman Catholic priesthood, when we meet them in heathen lands: where both come to convert those who are regarded as pagans to what each regards as the true gospel. And we are happy to give publicity to this moderate sentiment from bishop Besi. [*Trans.*]

† There would appear here to be an error in the name. It should be Mr. Robert Thom. [*Trans.*]

At least one third of our Nanking Christians are composed of fishermen, living by their nets in their little boats, which conduct them hither and thither, wherever they hope to encounter the minister of the true God. The simplicity and candor of their souls are painted upon their ingenuous countenances. Often they meet about evening to the number of twenty barques in the middle of the river, and chant in chorus their holy prayers which always finish with a sweet invocation to Mary conceived without sin; these ascend as an agreeable incense to the throne of the Lamb, for they proceed from hearts which the breath of passion has never tarnished.

It is not the fishermen only that edify us by their innocence of life! the other faithful do not less astonish us by their virtues, surrounded as they are by wickedness of every kind, and deprived of all those abundant succors that are so lavished upon the Christians in Europe. Often, in the midst of the consolations they afford me, I blush for myself in seeing the great simplicity of their faith, their profound horror of sin, and the great purity of motive that animates all their actions.

I hope you will pardon, Messrs., the length of my letter; it is the first time I have written to you, and I have so many miseries to paint to you, so many hopes to confide, and such excellent virtues to present to your eyes! Will you excuse these out-gushings of my heart, and I shall be doubly happy if I have communicated to you some of the sentiments which animate me in favor of those whom God has given to me as children. I have the honor to be, &c.

LOUIS DE BESI,

*Bishop and apostolic administrator of Nanking.*

ART. IV. *The tariff of duties to be levied on merchandise imported and exported (by citizens of the United States) at the five ports of Canton, Amoy, Fuhchau, Ningpo, and Shánghái.*

議定五口進出貨物完稅則例

THE duties which it is agreed shall be paid upon goods imported and exported by the United States at the custom-houses of Canton, Amoy, Fuhchau, Ningpo, and Shánghái, are as follow: the articles being arranged in classes, viz :

今將廣州福州廈門寧波上海各關合眾國  
出進口貨物議定應完稅則分類開列於後  
計開.

EXPORTS, 出口貨物.

CLASS 1. Alum, oil, &c., 油蠟礬磺類.

	PER	T.	M.	C.
Alum, 礬石, i. e. white alum, 白礬, formerly white alum and blue stone.....	pecul	0	1	0
Anniseed oil, 八角油, not formerly contained in the tariff.....	„	5	0	0
Cassia oil, 桂皮油, not formerly in the tariff..	„	5	0	0

CLASS 2. Tea, spices, &c., 香料椒茶類.

Tea, 茶葉, formerly divided into fine and native black, and fine and native green teas.....	„	2	5	0
Anniseed star, 八角,.....	„	0	5	0
Musk, 麝香,.....	each catty	0	5	0

CLASS 3. Drugs, 藥材類.

Capoor cutchery, 三籟,.....	pecul	0	3	0
Camphor, 樟腦,.....	„	1	5	0
Arsenic, 信石, under different Chinese names, 卽砒石一名人言又名砒礪.	„	0	7	5
Cassia, 桂皮,.....	„	0	7	5
Cassia buds, 桂子, not formerly contained in the tariff.....	„	1	0	0
China root, 冷飯頭卽土茯苓,.....	„	0	2	0
Cubebs, 澄茄卽萹澄茄, not formerly contained, in the tariff.....	„	1	5	0
Galangal, 良薑,.....	„	0	1	0
Hartall, 石黃,.....	„	0	5	0
Rhubarb, 大黃,.....	„	1	0	0
Turmeric, 黃薑,.....	„	0	2	0

CLASS 4. Sundries, 雜貨類.

Bangles, 手鐲卽燒料甌, not formerly contained in the tariff.....	„	0	5	0
Bamboo Screens, and bamboo ware, 竹簾各樣竹器同例,.....	„	0	2	0



Corals, 土珊瑚卽假珊瑚, native or false corals not formerly contained in the tariff	pecul	0 5 0
Crackers and fire works, 花竹響爆等類 formerly classed as rockets.....	„	0 7 5
Fans, 毛扇卽鴨毛等扇, (feather fans, &c.) not formerly contained in the tariff.....	„	1 0 0
Glass, 玻璃片玻璃鏡燒料等物, glassware of all kinds, formerly classed as native crystal ware.....	„	0 5 0
Glass beads, 土珠卽草珠, or false pearls..	„	0 5 0
Kittisols, 雨遮卽紙雨遮, or paper umbrellas.....	„	0 5 0
Marble, 雲石卽花石片, marble slabs, not formerly in the tariff.....	pecul	0 2 0
Rice paper pictures, 蓮紙花,.....	„	0 1 0
Paper fans, 紙扇,.....	„	0 5 0
Pearls, 假珠, (false) not formerly in the tariff..	„	0 5 0

CLASS 5. Painters' stores, &c., 顏料膠漆紙割類

Brass leaf, 銅薄,.....	„	1 5 0
Gamboge, 藤黃,.....	„	2 0 0
Red lead, 紅丹,.....	„	0 5 0
Glue, as fish glue, cowhide glue, &c., 土膠卽魚膠牛皮膠各等例.	„	0 5 0
Paper, stationary, 紙類各色同例.....	„	0 5 0
Tin foil, 錫薄.....	„	0 5 0
Vermilion, 硃,.....	„	3 0 0
Paintings, 畫工大油漆書, (large paintings) formerly divided into large and small paintings.	each	0 1 0
White lead, 鉛粉.....	pecul	0 2 5

CLASS 6. Wares of various kinds, 器皿箱盒類.

Bone & hornware, 骨器角器各樣同例	„	1 0 0
China ware, 磁器, fine and coarse, formerly classed as fine native, coarse, and middling,.....	„	0 5 0
Copper ware and pewter ware, 銅器錫器.	„	0 5 0
Manufacture of wood, furniture, &c., 雜木器.	„	0 2 0
Ivory ware, 牙器, all carved ivory work included, formerly divided into ivory and ivory carvings.	„	5 0 0

Lacquered ware, 漆器.....	„	1 0 0
Mother of Pearl ware, 海珠壳器.....	„	1 0 0
Rattan ware, Rattan and bamboo work, 籐簾籐 席及籐竹諸貨.....	„	0 2 0
Sandal wood ware, 檀香木器.....	„	1 0 0
Gold and silver ware, 金銀器各樣, formerly divided into gold ware and silver ware.....	„	10 0 0
Tortoise shell ware, 玳瑁器.....	„	10 0 0
Leather trunk and boxes, 皮箱皮櫃等物	„	0 2 0

CLASS 7. *Canes, &c.* 竹木籐椰類.

Canes or walking sticks of all kinds, 竹竿鞭竿	ps. 1000	0 5 0
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\* CLASS 8. *Articles of clothing,* 衣帽靴鞋類.

Wearing apparel, 衣服, whether of cotton, woolen, or silk, formerly divided into cotton clothing, woolen clothing, silk do. satin do. and velvet,.....	pecul	0 5 0
Boots and shoes, 靴鞋, whether of leather, satin or otherwise.....	„	0 2 0

CLASS 9. *Fabrics of hemp, &c.* 布疋花幔類.

Grass cloth, 夏布, and all cloths of hemp or linen,.....	pecul	1 0 0
Nankeen, 紫花布, and all cloths of cotton for- merly not in the tariff, .....	„	1 0 0

CLASS 10. *Silk, fabrics of silk &c.* 綢緞絲絨類.

Raw silk, of any province, 湖絲土絲各 等同例.....	„	10 0 0
Coarse or refuse silk, 天蠶絲卽至粗絲, Organzine, of all kinds, 湖絲經及各等 絲經.....	„	2 5 0
Silk ribbon and thread, 絲帶及絲線 各樣.....	„	10 0 0
Silk and satin fabrics of all kinds, as Crape, Lustring, 絹縐紗綾剪絨及各等綉緞 &c., &c., formerly classed as silk and satins .....	pecul	12 0 0
Silk and cotton mixed fabrics, 絲棉雜貨,-- Heretofore a further charge per piece has been	„	3 0 0

levied; the whole duty is now to be paid in one sum and the further charge is abolished.

向來各種綢緞論疋另行  
加稅今統歸一例徵收不  
再另加。

CLASS 11, *Carpeting, matting, &c.*, 氈毯 毯席類.

Mats, 席, of all kinds, as of straw, rattan, bamboo,  
&c., &c., ..... " 0 2 0

CLASS 12. *Preserves, &c.*, 糖菓食物類.

Preserved ginger, and fruits of all kinds, 糖薑  
及各樣糖菓..... " 0 5 0  
Soy, 豉油..... " 0 4 0  
Sugar, white and brown, 白糖黃糖各樣..... " 0 2 5  
Sugar Candy, all kinds, 冰糖..... " 0 3 5  
Tobacco, prepared and unprepared, &c. of all kinds,  
生熟烟水烟黃烟孖古烟  
各等同例..... " 0 2 0

CLASS 13. *Unenumerated articles.*

All articles which it has not been practicable to enumerate herein specifically are to be charged a duty of five per cent. *ad valorem*.

凡出口貨有不能該載者  
卽論價值若干每百兩抽  
銀五兩。

CLASS 14. *Gold and silver coin and gold and silver*—duty free. 金銀洋錢及各樣  
金銀類免稅。

CLASS 15. *Bricks, tiles, and building ma-*  
*terials, duty free.* 瓦磚瓦片等造  
屋之料免稅。

IMPORTS, 進口貨物。

CLASS 1. *Wax, saltpetre, &c.* 進口油蠟礬磺類。

Wax, 洋蠟, foreign, as bees wax, also called tile  
wax, 密蠟又名磚蠟..... pecul 1 0 0

Oil of rose maloes, 蘇合油,.....	”	1 0 0
Saltpetre, foreign, 洋硝,.....	”	0 3 0
This article is only allowed to be sold to the government merchants, formerly this regulation did not exist.....	”	

此物不准亂賣只准賣與官商.

Soaps, foreign, as perfumed soaps, 洋靚卽番靚.....	”	0 5 0
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CLASS 2. *Spices and perfumes*, 進口香椒類.

Gum benzoin and oil of benzoin, 安息香安息油.....	pecul	1 0 0
Sandal wood, 檀香.....	”	0 5 0
Pepper, black, 胡椒.....	”	0 4 0

All other articles of this class not specifically mentioned herein, to pay a duty of ten per cent. *ad valorem*. Perfumery, five per cent. *ad valorem*.

凡屬進口香料等貨例未  
 賅載者卽按價值若干每  
 百兩抽銀十兩進口香油  
 水按價值若干每百兩抽  
 銀五兩.

CLASS 3. *Drugs*, 藥材類.

Asafoetida, 阿魏.....	”	1 0 0
Camphor, 上等冰片清的 superior quality, i. e. pure, formerly classed as good & inferior,.....	”	1 0 0
Camphor, 下等冰片坭的, inferior quality or refuse formerly uncleaned camphor,.....	”	0 5 0
Cloves, 上等丁香卽子丁香, superior quality, picked.....	”	1 5 0
Cloves, 下等丁香卽母丁香, inferior quality, (mother cloves).....	”	0 5 0
Cow bezoar, 牛黃.....	per catty	1 0 0
Cutch, 兒茶.....	pecul	0 3 0
Gambier, 檳榔膏.....	”	0 1 5
Areca nut, 檳榔.....	”	0 1 5

Ginseng, foreign, superior quality, &c, 上等洋

參除淨參鬚的..... 38 0 0

Ginseng, 下等洋參, inferior quality, &c.. . 3 5 0

Of every hundred catties of foreign Ginseng of whatever sort, one fifth part is to be considered as of superior quality and four fifths of inferior quality.

洋參每百斤應以上參二成下參八成折算

Gum olibanum, 乳香..... 0 5 0

Myrrh, 沒藥..... 0 5 0

Mace or flower of nutmeg, 豆蔻花即玉果花..... 1 0 0

Quicksilver, 水銀..... 3 0 0

Nutmegs, 上等豆蔻即玉果, first quality..... 2 0 0

Nutmegs, 下等豆蔻即草蔻連壳的 second quality or coarse..... 1 0 0

Putchuck, 木香..... pecul 0 7 5

Rhinoceros' horns, 犀角..... 3 0 0

CLASS 4. Sundries, 雜貨類

Flints, 火石..... 0 0 5

Mother of pearl shells, 海珠壳即雲母壳..... 0 2 0

CLASS 5. Dried meats, 醃臘海味類

Birds nest's, 上等燕窩官燕, first quality, mandarin..... 5 0 0

Birds nest's, 中等燕窩常燕, second quality, ordinary..... 2 5 0

Birds nest's, 卜等燕窩毛燕, third quality, with feathers..... 0 5 0

Bicho-de-mar, first quality, black, 上等海參黑的..... 0 8 0

Bicho-de-mar, second quality, white, 下等海參白的..... 0 2 0

Sharks fins, first quality, white, 上等魚翅白的..... 1 0 0

Shark's fins, second quality, black, 下等魚翅黑的..... 0 5 0

Stockfish, called dried fish, 柴魚即乾魚..... 0 4 0

Fish maws, 魚肚, not formerly in the tariff,..... 1 5 0



CLASS 6. *Painters stores*, 顏料膠漆紙割類.

Cochineal, 呀嚨米.....	”	5	0	0
Smalts, 洋青即大青.....	”	4	0	0
Sapan wood, 蘇木.....	”	0	1	0

CLASS 7. *Woods, canes, &c.*, 竹木藤椰類.

Rattans, 沙藤.....	”	0	2	0
Ebony, 烏木.....	”	0	1	5

All other imported wood, as red-wood, satin-wood, yellow-wood, not specifically enumerated to pay a duty of ten per cent. *ad valorem*.

凡進口木料如紅木紫檀  
木黃楊木等例不賤載者  
俱按價值若干每百兩抽  
銀十兩。

CLASS 8. *Clocks, watches, &c.*, 鏡鐘標玩類.

Clocks, 自鳴鐘; watches, 時辰標;  
telescopes, 千里鏡; glass panes and crystal ware of all kinds, 玻璃片及各樣  
玻璃水晶器; writing desks, 寫字  
盒; dressing cases, 梳粧盒; jewelry of  
gold and silver, 各樣金銀首飾;  
cutlery, swords, &c., 各鋼鐵器刀劍  
等物。

All the foregoing, and any other miscellaneous articles of the same description, five per cent. *ad valorem*:

以上各貨及同類雜貨即  
論價值若干每百兩抽銀  
五兩

CLASS 9. *Gold and silver bullion, duty free.*

凡進口金銀 各樣金銀  
洋錢錠鏹免稅。

CLASS 10. *Cotton*, 布疋花幔類.

Fabrics of cotton canvass, 帆布, from 75 to 100  
*chih* long, and 1 *chih* 7 *tsuu* to 2 *chih* 2 *tsun* wide piece 0 5 0

Cotton, 棉花, allowing five per cent for tare,	pecul	0 4 0
Long white cloths, 白洋布, 75 to 100 <i>chih</i> long and 2 <i>chih</i> , 2 <i>tsun</i> , to 2 <i>chih</i> . 6 <i>tsun</i> wide, formerly divided into superior and inferior fine cotton cloth.	piece	0 1 5
Cambries and muslins, 白絮縐布, from 50 to 60 <i>chih</i> long and 2 <i>chih</i> 9 <i>tsun</i> to 3 <i>chih</i> 3 <i>tsun</i> wide.....	„	0 1 5
Cottons, grey or unbleached domestic, 原色洋布, and from 75 to 100 <i>chih</i> long and 2 <i>chih</i> to 2 <i>chih</i> 9 <i>tsun</i> wide, formerly classed as coarse long cloths	„	0 1 0
Twilled cottons, 原色斜紋布, grey, same dimensions.....	„	0 1 0
Chintz and prints, 印花布, of all kinds from 60 to 70 <i>chih</i> long and from 2 <i>chih</i> 9 <i>tsun</i> to 3 <i>chih</i> 3 <i>tsun</i> wide, formerly called ornamented or flower cloths...	„	0 2 0
Cotton yarn, or cotton thread, 棉紗.....	pecul	1 0 0
Linen, 蘇布白色幼細洋竹布, fine not formerly in the tariff, from 50 to 75 <i>chih</i> long and 1 <i>chih</i> 9 <i>tsun</i> to 2 <i>chih</i> 2 <i>tsun</i> wide,.....	„	0 5 0
Bunting, 羽布.....	per chang	0 0 1½

All other imported articles of this class, are ginghams, pulicates, dyed cottons, velveteens, silk and cotton mixtures of linen and cotton, &c., &c., five per cent. *ad valorem*.

此外凡屬進口棉類如  
柳條巾旗方巾顏色布剪  
絨布絲棉布毛棉布又粗  
蘇布半棉半蘇布絲蘇布  
毛蘇布等即論價值若干  
每百兩抽銀五兩

CLASS 11. *Fabrics of silk, woolens, &c.* 紬緞絲絨類.

Handkerchiefs, 大手帕, large, above 2 <i>chih</i> 6 <i>tsun</i> .....	each	0 0 1½
Handkerchiefs, 小手帕, small, under 2 <i>chih</i> 6 <i>tsun</i> .	„	0 0 1
Gold and silver thread, superior or real, 上等金銀線.....	per catty	0 1 3
Gold and silver thread, inferior or imitation, 下等金銀綿.....	„	0 0 3

Broad cloth, <b>大呢</b> , Spanish stripes, &c., from 3 <i>chih</i> 6 <i>tsun</i> to 4 <i>chih</i> 6 <i>tsun</i> wide,.....	per chang	0	1	5
Narrow cloths, <b>小呢</b> , as Long ells, cassimires, &c., formerly classed as narrow woolens,.....	„	0	0	7
Camlets, <b>羽緞</b> , Dutch .....	„	0	1	5
Camlets, <b>羽紗</b> .....	„	0	0	7
Imitation Camlets or Bombazetts, <b>羽紬</b> .....	„	0	0	3½
Woolen yarn, <b>絨綿</b> .....	pecul	3	0	0
Blankets, <b>洋白氈</b> .....	each	0	1	0

All other fabrics of wool or of mixed wool and cotton, wool and silk, &c., five per cent. *ad valorem*.

凡進口絨貨例未賅載者如素毛絲毛綿毛等即以價值若干每百兩抽銀五兩。

CLASS 12. *Wines, &c.* 酒果食物類

Wine and beer, in quart bottles, <b>洋酒裝玻璃瓶大的</b> .....	per 100	1	0	0
Wine in pint bottles, <b>洋酒裝玻璃瓶小的</b> .....	„	0	5	0
Wine in cask, <b>洋酒裝桶的</b> .....	pecul	0	5	0

CLASS 13. *Metals.* 銅鐵鉛錫類

Copper, <b>洋生銅</b> , foreign, in pigs, &c. ....	„	1	0	0
Copper, <b>洋熟銅</b> , wrought, as sheets, rods, &c. ....	„	1	5	0
Iron, foreign, unmanufactured as in pigs, <b>洋生鐵</b> .....	„	0	1	0
Iron, manufactured as in bars, rods, &c. <b>洋熟鐵</b> .....	„	0	1	5
Lead, foreign, in pigs or manufactured, <b>洋鉛</b> .....	„	0	2	8
Steel, foreign, of every kind, <b>洋生鋼各樣</b> .....	„	0	4	0
Tin, foreign, <b>洋錫</b> .....	„	1	0	0
Tin plates, <b>馬口鐵</b> , formerly not in the tariff, .....	„	0	4	0

Spelter is only permitted to be sold to government merchants.

All unenumerated metals as zinc, yellow-copper, &c., ten per cent. *ad valorem*.

凡屬進口銅鐵鉛錫等類如白銅黃銅等例未賅載

者即按價值若干每百兩  
抽銀拾兩

CLASS 15. Jewelry. 珍珠寶石類

Cornelians, 瑪瑙石片.....	100 stones	0 5 0
Cornelian beads, 瑪瑙珠.....	pecul	10 0 0

CLASS 15. Skins, teeth, horns, &c. 纓皮牙角羽毛類

Bullocks and buffalo horns, &c., 水黃牛角..	"	2 0 0
Cow and ox hides, tanned and untanned, 生熟 牛皮.....	"	0 5 0
Sea otter skins, 海龍皮.....	each	1 5 0
Fox skins, large, 大狐狸皮.....	"	0 1 5
Fox skins, small, 小狐狸皮.....	"	0 0 7½
Tiger, leopard, and martin skins, 虎皮豹皮 貂皮等.....	"	0 1 5
Land otter, raccoon and sharks skins, 獺皮貉 獾皮沙魚皮等.....	hundred	2 0 0
Beaver skins, 海驪皮等.....	hundred	5 0 0
Hare, rabbit, and ermine skins, 兔皮灰鼠皮 銀鼠皮等.....	"	0 5 0
Sea horse teeth, 海馬牙.....	pecul	2 0 0
Elephant's teeth, first quality whole 上等象牙.	"	4 0 0
Elephant's teeth, second quality broken, 下等象 牙.....	"	2 0 0

CLASS 16. Unenumerated,

All new goods, which it has not been practicable to  
enumerate herein, a duty of five per cent. *ad valorem*.

凡屬進口新貨例內不能賅  
載者即按價值若干每百兩  
抽銀五兩

CLASS 17. Rice and other grains, 又進口洋

米洋麥五穀等皆免稅, duty free.

Contraband, 違禁貨物: Opium, 鴉片.

## SHIPPING DUES.

These have been hitherto charged on the measurement of the ship's length and breadth, at so much *per chang*; but it is now agreed to alter the system and charge according to the registered statement of the numbered tons of the ship's burden. On each ton (reckoned equal to the cubic contents of 122 tons) a shipping charge of five mace is to be levied, and all the old charges of measurement, entrance and port clearance fees, daily and monthly fees, &c., are abolished.

船鈔向來係丈量船身按丈輪鈔今議改查  
照船牌所開此船可以載貨若干每噸積方  
計算以壹百二十二斗為一噸輪鈔銀伍錢  
其丈量舊例及出口進口日月等規全行刪  
免。

C. CUSHING.

L. S.

TSIYENG.

L. S.

ART. V. *Extracts from the Peking Gazettes, Nos. 5 to 8 for the twenty-sixth year of the reign of his imperial majesty Táu-kwáng, A. D. 1846.*

## No. 5.

This is occupied with notices of merely the ordinary routine of business, such as filling vacancies in the various offices throughout the empire. His excellency *Tai Hi*, the literary chancellor of Canton, has been directed to retain the seals of his office here, though the regular term of three years of service has expired.

## No. 1.

京報京字第壹號道光二十六年正月十六至二十日, *King Páu; King tsz', ti yih háu; Táu kwáng, 'rh shih luh nien, ching yueh, shih luh chí 'rh shih yih*, i. e. "Metropolitan Reporter; the Gazette, No. 1. Táu kwáng, the 26th year, 1st month, the 16th to the 20th days."—February 11th to the 15th, 1846.

Annually on the 20th of the 12th month of the year, the seals of all the offices throughout the empire are closed up and remain so *nomirally* till the 20th of the succeeding month, which period of 30 days is allowed for the festivities of the new year. In the mean time, however, it is found necessary to carry on a certain amount of public business; and the Gazettes, instead of being full and coming out once in two days, are very brief, appearing every four, five, or



six days. These Gazettes, issued during the holidays, form a supplementary series, comprising the five preceding numbers.

The number before us is the first of the regular series for the current year. The principal document in it is a Report from the Board of Punishments, giving particulars respecting a religious sect, called *Tsing Lien Kâu*, 清蓮教, "The Religion of the Green Water-lily," which made its appearance in Kwángsi about the middle of last year. The report occupies twenty-four pages in the Gazette. These sects are very troublesome to the Chinese government and people, being composed of vagabonds who regard neither the laws nor the welfare of their fellow creatures. We should be glad to lay a translation of the report before our readers, but this is impracticable, at least for the present.

### No. 2.

This number of the Gazette is for the 21st and 22d days of the 1st month of the 26th year of the reign of his imperial majesty—Feb. 17th and 18th, 1846. The names of Lin T-ehsi and Tang Ting-ching, the first, governor of the province of Kánsuh, the other, governor of the province of Shensí, both appear repeatedly in this number. Our readers will remember that these men were principal agents in bringing on the late war between Great Britain and China. Having raised the storm, they subsequently fell into disgrace, were expelled from office, carried prisoners to Peking, and there sentenced to heavy punishment. They both were sent into banishment, and their names for a long period ceased to appear in the Gazettes. Lin was more than once reported dead. The first proof of his being alive, which seemed authentic, was the announcement of a book at Suichau regarding foreigners, generally understood to be his work. This was in the early part of 1845, before the end of that year the emperor was pleased to recall and to reinstate in office, and reinvest with honors, both Lin and Tang. Placed in such circumstances Chinese officers are put on probation. Being now themselves under discipline, these veteran officers seem disposed to bring their subalterns to a more strict performance of their duties, by asking rewards for the faithful and degradation and punishment for delinquents.

### No. 3.

This number is for the 19th and 20th of February, and we make from it a single extract, giving first the Chinese and then a translation. It will be seen that their excellencies Kiyng and Hwáng are among the very few who are to receive special marks of distinction. This looks well, so far as it regards the new relations with foreigners. If we may judge from this document, Hwáng stands preëminent in favor among those of the same rank in his majesty's service. And he is doubtless as well qualified, as any man in the empire, to act the part of minister for foreign affairs. One of the last messengers from court is said to have brought many little tokens of favor from the emperor for these officers.

奉

硃諭三載考績大典攸關內外滿漢諸臣有能克勤克慎實心任事者自當甄叙才具凡庸年力衰邁者亦難姑息其間年齒雖老而精力不減者亦當留任茲屆京察者時史部將內外諸臣開列具題朕依次酌核大學士穆彰阿潘錫恩戶部尙書寶尙阿祁雋藻兵部尙書何汝霖精勤襄贊一德一心史部尙書恩桂管理諸務頗見認真直隸總督訥爾經額畿疆重任諸臻妥善大學士四川總督寶興人品端方宣力有年協辦大學士兩廣總督耆英殫心竭慮坐鎮海疆廣東巡撫黃恩彤協力籌維共成敕定均着交部議叙餘着照常供職特諭

"A vermilion edict (i. e. an edict written in vermilion by the emperor's own hand) has been received, showing the results of the great triennial examination for merit held at court. All the Chinese and Manchu ministers, within and without the capital, who are able to show diligence and truthfulness, and discharge the duties of their offices with sincere hearts, ought to be distinguished. Those who possess talents for common service, but whose strength is wasted and whose years are far advanced, it is hard to indulge. But if among the aged there are those whose energies and strength continue undiminished, these it is right to retain in office. Now on the return of this great examination, the Board of Office having made out a schedule of all the ministers within and without the capital, We have deliberated and acted on the same.

"*Muhchángáh* and *Pwán Shíngan*, high chancellors; *Sáisháng-áh* and *Kí Tsuntsau*, presidents of the Board of Revenue; and *Hó Jūlin*, president of the Board of War; expert and dilligent in the discharge of business, of singular virtue and singular mind: *Ngankwei*, a president of the Board of Office, exhibiting somewhat of patience and truthfulness in the management of all public affairs: *Nárhkingáh*, the governor-general of the province of Chihlí, managing well all the affairs of the important post on the frontier: *Páuhing*, high chancellor and governor-general of the province of Sz'chuen, of sterling character and rectitude, retaining strength beyond his years: *Kíying*, vice high chancellor and governor-general of Kwángtung and Kwángsí, with all his mind and thoughts controlling the maritime frontiers: and *Hwáng Ngantung*, governor of Kwángtung, joining strength to councils and aiding in maintaining quiet and stability: let all these be delivered over to the Board of Office to deliberate on the marks of distinction that ought to be given them. As to the others, let them as usual discharge the functions of their respective offices. This is from the emperor."

## No. 4.

February 21st and 22d. This has interest to those immediately concerned, containing, as it does, a long list of appointments.

## No. 5.

February 23d and 24th. The emperor's fourth son is commissioned to go and pay religious honors to the demigod *Kwántí*, the great progenitor of the late poor admiral *Kwán*, hero of the Bogue, who fell "so majestically" in the war with the barbarians. We notice also, that *Páuhing*, governor-general of Sz'chuen, has been delivered over to the appropriate Board, for trial, one of the young cadets, recommended by him to office, having been found on trial to be incompetent for his duties.

## No. 6.

February 25th and 26th. The attention of his majesty has been drawn to the slow progress towards the capital of the vessels, carrying grain; and he gives orders to have the necessary means used to accelerate their movement.

The Board of Rites have laid before the emperor a letter from *Lísiáng* 李象, king of Corea, sent by an ambassador, requesting that more than one linguist may be allowed to the embassies from Corea to Peking, the number having lately been reduced from five to one. In future the number is to be two.

His majesty expresses concern for the non arrival of the tribute bearers from the king for Cochinchina, and directs inquiries to be made regarding them.

## No. 7.

February 27th and 28th. Tardiness in the transportation of copper, as in the case of grain, is complained of; and similar orders are the consequence. Complaints are made, by Muchangah and others, regarding the inequality in the current value of silver and the copper cash, and orders are given to governors of the provinces to look into this matter.

## No. 8.

March 1st and 2d. Local robberies, discipline of the army, and the storing of grain are the leading topics of this number. The documents, however, if translated, would be of little interest to our readers. Robberies abound, it would seem, all over the empire.

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ART. VI. *Journal of Occurrences: the island of Chusan to be immediately made over to the Chinese; commercial steamers allowed to carry merchandise; correspondence regarding Hongkong: a meteor; the foreign residences at Canton, their limited extent und dilapidated condition; Macao.*

REGARDING the evacuation of Chusan and the opening of the gates of Canton we give the following official notice from the "China Mail."

## P R O C L A M A T I O N .

The autograph assent of the emperor of China having been obtained to a public instrument executed between Her Majesty's plenipotentiary and the Chinese ministers, subject to the final approbation of the Queen, in which, among other stipulations, the previously questioned right of entry to Canton city is conceded and established under the Emperor's own hand, and the exercise of that right is agreed to be postponed only until the population of Canton shall be more under the control of the local government, this is to make known, that the island of Chusan will be immediately made over to the Chinese officers appointed to receive it, and Her Majesty's forces will be withdrawn from that post with all practicable speed.

God save the Queen.

J. F. DAVIS.

Given at Victoria, Hongkong, the 18th day of May, 1846.

By his excellency,

A. R. JOHNSTON.

On this proclamation we shall content ourselves, for the present, with giving only the remarks of the Hongkong Register. The Editor of that paper says :

"The protracted discussion regarding the right of foreigners to enter the city of Canton, and the consequent delivery of Chusan to the Chinese has at last been brought to an end by the emperor having attached his signature to a document conceding the right of entry to the city. Chusan is therefore to be *immediately* made over to the Chinese, although the right of entry is *postponed until the population of Canton shall be more under the control of the local government*. To this "lame and impotent conclusion" has the matter arrived. The population of Canton will no doubt be kept informed of the terms, and we have no doubt will take care to make the local government aware from time to time that they are not yet sufficiently under control, while orders can easily be transmitted to the latter to use no harsh measures against them, but to show all due forbearance to their reasonable and patriotic prejudices."

Some difficulty having arisen touching the rights of steamers to carry goods, the following has appeared.

GOVERNMENT NOTIFICATION.

His excellency her majesty's plenipotentiary, &c., &c., make known for the general information of the British community, that his correspondence with the Chinese minister in relation to commercial steamers has terminated in his excellency Kiying acquiescing in the right of such vessels to carry merchandise, as well as passengers and letters. As the reluctance of the Chinese government to the increase of this species of traffic has arisen principally from a not unreasonable apprehension of danger to its own subjects in the crowded vicinity of trading cities, his excellency the plenipotentiary sees the absolute necessity of holding steam vessels of all descriptions under the most effective control, with a view to preserving unimpaired the existing rights under the Treaty, as well as promoting the establishment of good feeling between the subjects of the two nations. He trusts and believes that there will be no occasion whatever for the interference of authority; but, in case of need, the existing law is sufficient for enforcing either compensation for civil injury, or penalties on account of criminal negligence or aggression.

By command of his excellency,  
Victoria, Hongkong, 18th May, 1846.

A. R. JOHNSTON.

About taxation in Hongkong, &c., the following extract from a dispatch, lately received by governor Davis, from the right honorable W. E. Gladstone is worthy of notice. We give along with it, the comments of the Editor of the Hongkong Register.

No. 1.

"With respect to the terms on which lands have been disposed of, there appears to be nothing new in the present representation, and as the subject has been already exhausted both in sir Henry Pottinger's dispatches of March and May, 1844, and lord Stanley's answer of 19th November, 1844, and in your own correspondence with the mercantile body, it would be superfluous in me to renew the discussion. I content myself, therefore with expressing my concurrence in the general reasoning on this subject adopted by lord Stanley, as well as by sir Henry Pottinger and yourself. In regard to the imposition of rates, the mercantile body may mean that as such rates are in this country levied by municipal bodies, and not by the imperial legislature, it is unconstitutional and illegal that they should be levied in Hongkong by the Colonial Legislature. But whether this be or be not the just construction of



their language, in the proposition itself which they have advanced I can by no means concur. The circumstances of the town of Victoria and of the colony of Hongkong generally, are so different from any state of society existing in this country, or in any British colony, and they are likewise as yet so imperfectly developed, that it would be impossible, perhaps at any time, certainly at present, to apply to them principles, or to introduce into them institutions, which elsewhere are recognized and established. The merchants in their letter to lord Stanley, I observe, not only protest against the proposed taxation for draining the town of Victoria, but also against the 'opium farm, auction duties, and other harassing taxation recently imposed,' as deterring the Chinese from settling, and being destructive of the incipient trade; and they denounce as unjust the requiring the civil part of the community to pay any large proportion of the expenses of a colony held rather as a military or naval station than as a place of trade. It appears to me that in this representation the mercantile body have altogether mistaken the object of Great Britain in the occupation of Hongkong. The occupation was decided on solely and exclusively with a view to commercial interests, and for the benefit of those engaged in the trade with China. As a naval or military station, except for the security of commerce, Hongkong is unnecessary. It would therefore, be impossible for me to hold out to the merchants settled in the colony the expectation that Her Majesty's government will propose to Parliament that it should permanently impose upon Great Britain the whole or the principal portion of the expense of an establishment from which those engaged in the trade with China are to derive the principal benefit; nor, consequently, can I accede to their request that the opium farm, auction duties, or other taxes, which have received the sanction of Her Majesty's government, should now be taken off."

True extract,

FREDERICK W. A. BRUCE, *Colonial secretary.*

No. 2.

"The inhabitants of Hongkong have for some time looked with a considerable degree of anxiety to the answer expected to their representation sent home some time ago. Not that they entertained any high hopes that their case would meet that consideration and justice from the home government, which we are not aware that any case from China has ever received, but still it is desirable to know even the worst, and the character given to Mr. Gladstone by the home journals, led to an anticipation that some relaxation might be expected. In this it appears we have been mistaken. The honorable secretary can find "nothing new in the present representation," and old grievances seem altogether below his notice, so there is no use in renewing the discussion. The *circumstances* of Victoria and Hongkong are different from other colonies and therefore they cannot enjoy institutions elsewhere recognised and established. It might have been satisfactory to learn what those circumstances are, which are not only different (as they must necessarily be) but incompatible with the enjoyment of privileges and institutions generally believed to be the birthright of our countrymen. But Mr. Gladstone tells us these circumstances are not only so different, but as yet so imperfectly developed as to render it impossible to grant our wishes. Here again explanation would be desirable. If the circumstances themselves are such as to exclude us from institutions elsewhere established, would the farther development of these adverse circumstances remove the difficulty? or if not, what is the meaning of his expression. Had the memorial been read with proper attention it would have been found that the merchants did not refuse to pay any large proportion of the necessary expenses of the colony, incurred solely and exclusively on the colony's account; but they protested and continue to protest against being burdened with a government altogether incommensurate to the extent and resources of the colony, over whose actions they have no control, yet whose salaries they are expected to pay, though the duties of the officers are fulfilled as

they believe in a way to lead to the ruin of the colony. No one ever imagined that Hongkong was occupied for any other purpose than to protect the British trade with China, is it considered unreasonable that this trade should contribute to the expense thus incurred. But the trade with China is not quite synonymous with the trade of Hongkong as the secretary may discover if he can afford a second perusal to the memorial. The whole of her majesty's squadron in the China seas is also employed in the protection of the trade with China, and according to Mr. Gladstone's reasoning their expenses also should be held chargeable against the colony of Hongkong, as it is presumed "those engaged in the trade with China derive the principal benefit" from their presence. If there is any force in his reasoning at all it must lead to this conclusion. The secretary's arguments however may be turned another way. If it is just and reasonable that the inhabitants of Hongkong should pay for the benefit they receive; it is equally unjust and unreasonable they should pay for those from whom they receive no benefit whatever. They have ever maintained and still do, that one half the establishment maintained here, if composed of efficient individuals, is amply sufficient for their wants, and why should they be called on to pay for the remainder. If Her Majesty's government choose to send out a set of officials altogether superfluous, it may be for the purpose of getting situations for their own dependents, or extending their patronage, they may "propose to Parliament" to meet the expense, or do so in any other way they think fit, but have no right to charge their salaries (not upon the trade of China, which they cannot reach,) but upon the inhabitants of Hongkong, verifying the compassion of our contemporary of the "*Englishman*" of our island to the position of Sinbad perishing under the *squeeze* of the old man of the woods, but with this difference that the old man did not pretend it was for the benefit and protection of Sinbad that he kept his seat. The answer of Mr. Gladstone is universally regarded by every one with whom we have conversed since it was published, as sealing the fate of Hongkong. We do not believe it will be met with any violent reclamation, or outcry, but the thorough disgust it has excited is such as will not be speedily eradicated. What little trade we ever possessed here has been all but extinguished. It is well known many of the firms here had expressed their intentions of removing, which this letter will not only hurry but add others to the list. However humiliating to us as British subjects it is upon the whole satisfactory to observe the opposite and liberal course pursued by the government of Macao, and we are much mistaken if another year does not witness the return of branches of many of our firms to that port."

On the afternoon of the 14th a *meteor* was observed in this vicinity, at Hongkong and at Macao. "It seemed to commence in Orion, and burst and disappeared a few degrees above the horizon."

The condition of the foreign *residences* in Canton will soon, very likely, become a subject of discussion. Notwithstanding the great increase in the number of residents, the houses remain almost as limited as they were fifty or a hundred years ago; and some of those recently built are in such condition as to render them exceedingly unhealthy and unsafe. We have not space now for details, farther than to notice the fall of one on the morning of the 30th ult., which buried in its ruins several workmen, of whom five at least were killed and several others wounded.

*Macao* has not only become a free port, but it is said foreigners are to be allowed to purchase and hold houses there. So much for the march of improvement.









